

THREE GODLY AND FRVIT-

FVLL SERMONS, DECLARING,
FIRST HOW WE MAY BE SAVED

*in the day of judgement, and so come to life ever-
lasting: secondly, how we ought to liue accord-
ing to Gods will during our life: which are
the two things that every one ought to be most care-
full of as long as they liue.*

Preached and written by the reverend & godly learned
M. JOHN MORE, late Preacher in the
Citi of Norwich.

And now first published by *M. NICHOLAS BOVND*:
whereunto he hath adioyned of his owne,
A Sermon of comfort for the afflicted: and,
A short treatise of a contented mind.

I. Theffal. 5. 21.

Try all things, and keepe that which is good.

Seene and allowed.

W. Ken not.



Printed by *John Legatt*, Printer to the Universitie of
Cambridge. 1594. 4.

*And are to be folde at the signe of the Sunne in
Pauls Church-yard in London.*

БНЯН

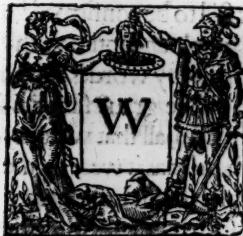
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76-1604

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TO THE RIGHT WORSHIPFULL AND SVCH AS FEARE GOD, THE

Knights, and Esquires, Justices for the preseruation
of her Maiesties peace in the Countie of Norf-
folke, and to euery one of them, Grace,
mercie, and peace from God the Father,
and from Iesus Christ our
Lorde.



Hereas among the many hundred Sermons, or rather certaine thousandes preached by this graue and leartned father, by the space of more then twentie yeares, in which hee was licensed thereunto by the Vniuersitie of Cambridge; he left no such notes at large whereby the principall heades or chiefe matter of any of them almost might be well collected for the better vnderstanding of others, sauing onely of these, which he wrote out worde for worde as you haue them: It seemed vnto me, that his meaning and purpose was, thereby to commende the most necessarie doctrine in them obtained, so as many as he mought, and that it should not be proper to them onely, to whome it was first yttered, but stretch out it selfe further: neither that

The epistle Dedicatore.

that the fruit of it should perish with the sound thereof, but
remaine afterwards, yea liue when himselfe should be dead.
Which moued me thus to publish them, that so they might
more speedily be caried farre and nere, and more easilly be in
the hands and eyes of all them, to whome they were meant.
And as they intreat of that matter principally, which was
most common in all his preachings, as being most necessary,
(namely how we may be saued iu death, and how we ought
to lead our life) which can neuer be too much preached of,
or too often heard of any; and therefore if he had still li-
ued, he would still haue preached of this; so nowe because
he is fallen a sleepe in the Lord, and can speake no more vni-
to vs, and these points are but shortly set downe of him in
the beginning of his Catechisme, (which yet with great
fruite these many yeares hath beene often printed) this lar-
ger discourse of his might be in steade of a continuall prea-
ching vnto all those that are desirous still to be confirmed in
them: In which besides the matter whole and intire with-
out any alteration, you haue his owne very wordes also as
they were penned by himselfe, that so by the graue simplici-
tie, or simple grauitie appearing in them, all that were ac-
quainted with his preaching, might thereby as it were by the
colour & lineaments of it, easilly discerne that it is altogether
his owne doing in deede: especially so many as then hearde
him, might therby as it were by his footing, traue out the au-
thor himselfe. Seeing then, vpon this occasion these sermons
come abroad, I thought it expedient, or rather necessarie to
commend them to your Worships godly consideration &
Christian protection; because that being first preached in a
Right worshipfull assembly and meeting of yours helde at
Ocle for the quarter Sessions then; and afterwards (the Lord
so effectually blessing him, and mouing some of you with
his

The Epistle Dedicatore.

his holy spirit) beeing written at the earnest request (as it see-
meth) of your Worships, him selfe in his life time dedicated
them after a sort vnto you: so that I could not now after his
death, haue alienated them from you: vnlesse I would of
purpose haue violated the will, and made frustrate the good
intent of the deade: which yet if I had inconsiderately done,
your Worships might haue chalenged them, and recovered
them into your handes. Hoping therefore that your Wor-
ships will fauourably interpret my boldnes, who beeing vn-
knowne euen in the face vnto the greatest part, yea almost all
of you, haue presumed thus farre: seeing that therein I haue
not so much disorderly intruded any thing vpō you against
your wils, as dutifuly tendered & deliuered vp vnto you your
own: (as herafter you may for my credit herein, heare in this
treatise the author him selfe speaking vnto you by name) I
humbly beseech you to receiue it as your own: I count it al-
together needlesse to write in the commendations of it, (nei-
ther are my praises any thing, if they were needfull) the name
of the preacher and writer of them commends them suffi-
ciently, especially vnto so many of you, as knew his great lea-
rning, both in all the liberall arts, and almost all languages, and
also in other studies meete for so great a Divine: with his
great godlines and continuall graue cariage of himselfe in the
whole course of his life, which worthily did purchase him
great reuerence amongst all: besides his feruent zeale for the
house of God, which at the last did eat him vp: & his endlesse
paines in preaching the Gospell in season and out of season:
sometimes almost euery day in the weeke, for the space of
certain yeres, and euery Lords day three or fowre times: and
when he did least, so often as ordinarily the strength of man
will permit, as many of your Worships are credible and eie-
witnesses of it, besides many hundreds more: By all which

it

The Epistle Dedicatore.

it may seeme he vntimely shortned his daies, yet seeing the
ende of our life is to doe good, and he by making hast, did in
so short a time, as much good, as if by sparing him selfe he
had drawne out the same in length, if he could possibly so
haue liued an hundred or two hundred yeares: what cause
had he in his death thereof to repent, or we now in that be-
halfe to be sorie for him? But I will keepe your Worships
no longer from him; you shall heare him selfe speaking vnto
you, or rather the Lord by him: vnto whose gratiouse bles-
sing, for the fruit of this, and all other his good ordinances
towards vs, for our direction in this life, and saluation in the
life to come, commanding all your Worships, I heartily
take my leaue, praying you to thinke on these things, which
ye haue both learned and receiued, and heard, and seene in
him: those things doe, and the God of peace shalbe with you.
Norton in Suffolke, 26 August. 1594.

Phil.4.8.9.

Your Worships in all Christi-
an duties for the Lords sake,

Nicholas Bowne.





THE FIRST Sermon.

2. Cor. 5. 10.

For we must all appeare before the iudgement seate of Christ, that every one may receive the things which are done in his bodie, according to that he hath done, whether it be good or euill.

E haue heard (good Brethren) heretofore, howe to behauie our selues one with another touching strifes and contentions; that we must not be moued to revengement vpon every light occasion, but put vp iniurie and harmes, and pray for our enemies, following the exâple of our Lord Iesus our chiefe peacemaker with God: that we every one in like maner should be studious of peace in our selues, and helpe others to be at one among themselves, that the prince of peace may rest among vs: all this we haue heard at large declared vnto vs: it remayneth onely that we be diligent followers of it, for thereunto tendeth all teaching and preaching, to beate into our heades knowledge of our dutie towardes God and our neighbour, that we should not onely be knowers of his will with the wicked seruant, but practisers of the same with the godly childe. And because in this point we be very dull, & content our selues often with the bare knowledge of our dutie, thinking it suffi-

cient, that we can make iolly discourses of matters, whereof we be nothing at all touched in our heart: I haue therefore chosen out this portion of Scripture, to this end, that it might partly awake vs out of such a sound sleepe of securitie, to the more deepe and effectuall consideration of our dutie.

These words as I haue read them vnto you be vttered by the Apostle to this ende, that he might stirre himselfe vp more seruently and earnestly to the doing of his dutie not onely before men in shew, but also sincerenly from the bottome of his heart before God the searcher of the heart. For so it doth appeare by the verse going before: *howsoever it be, saith he, whether it be that we be at home in this bodie, or remouing from home out of this bodie, we doe alwaies indeauour that our actions and deedes may please our God. For we must all once appeare before the iudgement seate of God,* as though he should say, Howe men iudge and e-steeeme of me, I make not so great account, so that my doings may be allowed of my God, for there is no remedie they must once come to be skanned before God, where all the allow-

a. Cor. 5. 17. *and* *a. Cor. 4. 2.* *secretly repreffeth and beateth backe the vaine oftentation of the false teachers, that had nothing before their eyes, but onely to haue the applause and the liking of men. I dare not so doe my dutie, saith he, as some teachers among you, who frame them selues to please men, but my chiefe and whole purpose is to please God in my calling; for when men shall haue giuen vpon my doings their verdict and iudgements, either in liking or disliking of me, I know that when men shall haue don with me, with their iudgements and censures, that I must after all that come before God, and he must take the viewe of me and my life, not according as it hath appeared outwardly to the shew of men, but as it hath beene indeede before God, and therefore I dare not frame my selfe to the onely liking of man, but especially to the pleasing of my God, before whose iudgement seat I must once stand, and that is it, that maketh me so carefull (as he addeth in the verse following) not onely to doe my dutie before men so truly as they can not iustly blame me, but especially to examine my heart before God, that it be vp-right*

right before him, as my outward doings are before me: because I set before mine eies this terrible iudgement of the Lord, who is a sore reueger of all dissimulatio. Thus ye heare then for what purpose the Apostle bringeth in this sentence of our appearing before the iudgement seat of God, that is, to stirre himself vp to walke more sincerely before God, & not to be contented with the applause or liking of men. It remaineth now that we gather our profit by it, & applie it to our yle, that it may serue vs in as good stead, as it did the Apostle: for I neede not stande long to prooue the truth of the sentence, seeing it is so euident through the whole bodie of the Scriptures, & so apparant as can be, that Christ shall come to iudgement: it is a thing euidently enough of it selfe, and denied of none, the simplest of all doe acknowledge it, euery one knoweth that doomes day wil come, it is an article of our Creede, that Christ shall come to iudge vs, so that I neede not busie my selfe to set out that matter in large prooef, which is of all so generally confessed: but this especially we haue to note out of it, that we learne to make our profit & benefit by it vnto our soules health, as the Apostle doth vnto his soule, and applie it vnto our soules, as he doth vnto himselfe. For he bringeth this sentence, not to doe vs to vnderstande, that he knoweth onely and acknowledgeth a iudgement to come (for the very diuels do in like maner so much, & yet cease not continually to rage against God) but that by the acknowledging of that judgement, he is inwardly touched with a reverent feare, and an earnest desire to doe his dutie and walk vp-rightly both outwardly before man, & inwardly before God. This profit doth he gather to him selfe then, by thinking vpon the iudgement to come, & setting it before his eies, that thereby he is stirred vp to walke this life warily & sincerely both before God & men: & by this example we are admonished (good brethren) to doe the like, that is, to set the remembrance of the iudgement seat of God before our eyes, that thereby we may be raised from our securitie: but alas, we are very farre from it; every one of vs, I graunt, can confess, (and I thinke we doe beleue it too) that Christ shall come to iudgement, we can so say, but alas we goe no further, wee gather not hereupon

2. Cor. 5. 11.

with the Apostle, a lesson to our selues to walke therefore vprightly and without guile before God, knowing that all our doings must once come to the skanning before his iudgement: this we leaue out, and content our selues onely with a vain repetition of bare words in our Creede: & think that we are notable Christians when wee haue rolled vp the wordes in our Creede, that Christ shall come to iudge both the quicke and the dead, & in the meane time neuer apply it to our life, to take admonition thereby to walke in the feare of our God, this I say, men litle thinke vpon: but we see how the Apostle teacheth vs another lesson by his example, to apply the consideration of the comming of Christ vnto our soules with feare and trembling, to walke in simplicitie before God, because we cannot escape his iudgement. And it standeth vs in hand to learne it well, and put it in practise, for we see the vntowardnes of the world, & our owne blindnes, how we doe nor onely suffer our selues to be blinded by others, but willingly cast before our eyes a thousand clouds and myfts of hypocrisie and securitie to blind our selues with all, that we shold neuer see our owne perill and danger, & vtterly to burie in vs altogether the remembrance of the last iudgement, that we might more safely sleepe in our deadly securitie and sinfull behauour, to our vtter destruction both of our soule and bodie: therefore it is notable here that the Apostle calleth vs to the iudgement seat of God, for such kinde of doctrine hath great force to waken vs more liuely out of such perill & danger, when we commonly vs to tumble and wallow without feeling: for as long as we thinke we haue to deale but onely with man, we take vpon vs to rage like cruell beasts, without al reason & cōscience in oppressing one an other, & in deceiuing one an other, we cōmit all abominable wickednes in corners, & in the darke night, & thinke we be in excellent good safetie, because our naughtines cā not be espied, nor tried out by men: but alas the Apostle saith we must all appeare before the iudgement seate of God; when all the men in the earch haue done with vs, and can finde out none of our naughtines, then must the Lord beginne to try out our wickednesse: and shall he in like manner (thinke you) be

be constrained to give vs oueras one not able to bewray our lewdnesse! No, no, all the secret thoughts of our hearts are open unto him: all our subtil practises which we contrive never so closely are every one of them apparent to his eyes, and he will sit in judgement vpon them, and euен condemne vs for them to everlasting torment, if wee doe not now repent while he gives time. Yee see then it standeth vs in hand to put this lesson well in practise, to avoide the danger now in this time of mercie, which otherwise will fall vpon vs. And away with all vaine gloses, and visours of hypocrisie, whereby we vs both to deceiue our selves and others, and let vs learne now at last to walke in simplicitie before our God, and in plaine dealing with men. For otherwise, there is no remedie, when we haue wrangled out the matter never so stoutly before men, it must be brought notwithstanding in hearing before our God, whome wee can not with all the fetches of our subtil heads, neither deceiue nor abuse. And yet it is a wonder to see how boldly men dare deale with God, and how impudently they dare behaue themselues in his presence, what wickednesse we dare commit even before his eyes, without all feare of his judgement seate, as though he had neither eye to see our lewdnesse, nor sword to punish, nor yet judgement seate to condemne. W'ee dare boldly in the open presence of our God commit filthy adulterie, fornication, & all vncleannessse, which wee durst not for our lives be so bold as doe in the presence of a child of xiii. yeres old for feare of his presence, that could bring vs to a little shame here in the world, & yet sticke nothing at all like bruite beasts, to commit all such villany in the presence of our God, who hath his judgement seate to condemne vs eternally. Doth not this sufficiently bewray our blockishnes, that there is no feare of God in vs at al, when we dare so proudly checke against his maiestie, and do vtterly set to bury vp all the remembrance of his iudgment, that we might like filthy wine wallow and tumble our selves in all wickednesse and abominations without controlment! But like miserable caitiffes, which dare be so bold with our God, to make no account of his maiestie, and doe so lightly esteeme of his judge- 1.King.8.39

judgement continually in our sinnes without repentance, vvee
 shall be haled before his judgement seat in spite of our teeth,
 when we vwould be glad to haue the hils & mountaines to fall
 vpon vs, to hide vs from his presence: but all shall not prevale.
 This sentence must stand more firme & sure then heauen and
 earth, that all of vs must appeare before the judgement seate
 of God; wherfore good brethren, let vs not abuse this time
 of mercy, but now repent, while God giveth vs time, for after-
 warde is a time of judgement without mercy to all those that
 dare so horribly abuse Gods maiestie, & do not study to repent
 while they haue time: let vs now, while we liue vpon this earth
 set daily before our eyes the continual remembrance of Christs
 comming to judgement, that wee flatter not our selues in our
 sinnes: and the more carefully must we looke vnto it, because
 we see what blockish heathenishnes the vworld is grovven
 vnto for lack of practising this lesson: for vwhat is the cause of all
 the disorders grovven amongst men, & all outragious dealing,
 but that men forget themselues, and think nothing of their ap-
 pearance before the heauenly judge? What is the cause of such
 flattery & craft among vs, such fetches, shiffts, & devices to
 deceive one another, such swearing & forswearing? what is the
 cause, I say, of all this, but only that men doe not effectually
 consider vwith themselues of the day of judgement, vwhen all
 matters shalber righted, all secrets revealed, & craftie juggling
 vwith God & man disclosed? me, I say, do not think upō this, &
 therefore do harden themselues in their sinne. And especially
 here in Norffolke it is a marvelous thing to see hovv vve haue
 so shakenn off all feare of God, & utterly buried the remembrance
 of his judgement: if vvee can once devise shiffts & subtilities to
 delude Iustices, Judges, and Gods magistrates, that the lavy of
 man can not take hold of vs, vvee thinke our selues as sure and
 safe as can be: if vvee can find out any colour or fetch that can
 not be espyed by man in the judgement seate, vvee on as slyly
 vwith the matter as can be, & think all cock sure. And though
 the matter be never so well knowvn vnto our consciences, whē
 vvee do iniuries vnto others, yet if there be no vvitnesse of the
 matter, or evident prooef by lavy to convince vs, vvee thinke vvee
 be

Luc. 23.30.
 Revel. 6.17.
 & 9.6.

be as safe as can be: & if vve be dealt vwithall by good men to deale uprightly vwith men & according vnto conscience, oh vve be straightwvaies vpon them; vwhat firrha? vwhat knovve ye by me? vwhat can ye charge me vwithall? vwhat vvitnes haue yee against me? if ye haue any thing to charge me vwithall I vwill anslyer it: & thus vve play the iolly fellowves in advancing of our selues, & setting vp our crest, if nothing can be prooved against vs by man. And vwhat if no man living can charge thee vvith any thing, thou miserable caitiffe, & that things can not be laid out plainly by vvitnesses, & evidences before men? dost thou thinke therefore to escape scotfree at Gods hand, & so to escape his judgement? vwhat if there be no mā that can charge thee? hast not thou vwithin thine ovyne breast a guest at home, euen thine ovyne conscience that chargeth thee of a thousand matters more strongly, and more fierily pursuing the matter then a thousand vvitnesses? So could that cruell beast Cain, that bathed in the blood of his brother, vvrangle vvith God after that manner: *What doest thou meane to ake me of my brother?* saith he, *what have I to doe with him? am I my brothers keeper?* is he not old enough to keepe himself? He thought forsooth, he had made sure yworke on all hands vwhen he had gotten his brother into the broad fields far from the presence of men that none could espie him to beare vvitnesse of the fact; but the Lord findeth out this cruell tigre, and subtill foxe, & bringeth in vvitnesses enough to condemne him, that vvere present, euen at the deed doing. Thy brothers blood, saith God, crieth aloud for venge-
ance in mine eares: doest thou thinke to escape scotfree in my judgement, because no mortall man can testifie of it? the blood vwhich I put into thy brothers body, and thou cruelly didst let out the same, that same blood hath a lovv'd voice before my judgement seate, to beare vvitnesse against thee, and Genes. 4.12. to call for justice at mine hand to revengement: the verie earth vwhich opened her mouth to receiue the blood is another loudyvvitnes before me to condemne thee, vwhat saist thou to the matter? vwhat hast thou to say for thy selfe? Alack poore soule, he standeth as dumb as a block before his iudge, & hath not a vword to anslyere in his defence against these vvitnesses
but

Gen.4.13.

but like an obstinate rebell against Gods maiesty, doeth murmur against God, that he is hardly dealt withall, and that his punishment is greater then he is able to indure, that he is oppressed and throwne downe with the fierce wrath of God. Let vs see then what we can prevale with all our shifthes and subtleties here, where wee thinke no man can charge vs, no witnessesse against vs: the Lord needs no such witnessesse in his judgement seate, he can call all his creatures to witnessesse against vs: the very house wherein we commit wickednesse, our conscience in our breast witnesssing thereunto, the darke night, the ground we tread vpon, the bedde we lye vpon, all the creatures of God about vs, when we are committing wickednesse, shall be sufficient testimonies against vs. The matter that we so subtilly contrive in our braines, for to wind in our neighbours and deceive them, euen the very matters them selues shalbe sufficient before our God to stand against vs to condemnation. The pen, ynke, paper, parchment, scribe, subtill pettys-fogger, and whatsoeuer haue bene instruments with vs in our craftie deuiles, whatsoeuer of Gods creatures we haue vsed or rather abused thereunto, shall testifie their humble obedience to their creatour to our condemnation: yea, euen our owne hands that wrote, our tongue that spake, our feete that went, our heart that devised, our body that executed, must needs stand in judgement as an army of witnessesses, to condene vs. What did it availe that miserable caytiffe, that he could use his legges and feete to meeete his Master, and his armes to imbrace him, and his tongue fally to speake wordes of pretended friendship, *Haile master, & his mouth like a trusty frend* to kisse him: what could all these prevale, I say, when God pursued him more narrowly, and haled him more nearely unto his judgement seate? what did they prevale? Alas poore ~~damned~~ creature, his conscience was made his hangman. The Lorde needed no other witnessesse to bewraythe false meaning of his fained friendly heart, then his owne conscience within his breast, that spake so lowd against him to his condemnation, that he could not abide, but cruelly caused his owne selfe faine legges and feete to carry him to his owne death, and the selfe

Matt.26.48.

The first Sermon.

selfe same hands to hang vp his body to dispatch his life: and then, which is most lamentable, when he thought to beridde from his Judge, then alas did he but begin his torments, which never can be ended. So horrible a thing it is to fall into the Heb. 10. 31 hands of so mighty a Judge. O good breethren, let vs lay vp these examples deepe in our hearts, to bring in continuall remembrance before our eyse the judgement seate of God, that we may learne to feare his maiestie, and stand in awe of his dreadfull judgement seate, that we be not so bold with our God, to dally with him, and as it were, play with his nose as they say; thinking our selves sure enough when we can make faire weather with men, and with our smooth lookes, sugred wordes, and faire countenances subtilly intrappe our brethren. Alas good brethren this geere will not be good stuffe with our God, when hee calleth vs to answer the matter in his highest court of parliament, it vanisheth away as smoke. Thoile same Judas kisses be to common against vs, and which worse is, it is holden almost no sin: nay, I am afraid, it is accounted of most of vs a notable point of pollicie, as without which we could not be able to live amongst men, to flatter, speake faire, and as it were, to creep into mens bosoms, whereas within there is nothing but falsehood and a double heart: and yet we are growen to this brutishnesse, as though God had no judgement seate, that we thinke we could not otherwise live amongst men, unlesse we play on both hands with God and the world: and we haue made it, as it were, an infallible rule, and brought it to a common proverb, *Nescit regnare, qui nescit dissimulare*, He knoweth not how to keepe his owne, that knoweth not how to dissemble & fayne: flatterie & faire speech is called holy-water of the court, and I can not tell what. I know not what is in the court, for I am no courtier, but I am sure that we haue too much of such holy-water amongst vs here in Norffolke: faire words and false hearts, sugred talke and subtil meaning: it is too too common the Lorde be mercifull vnto vs, as though Ged did not see vs, view vs, marke vs, and even register vs vp vnto his judgement seat: well good brethren, let vs not deceiue Psal. 10. 17. our selves, all this our faire subtiltie is no more but Judas kisses,

Gal. 6.7.

and vndoubtedly, vnlesse we in time repente, we shall with Iudas at the hand of Almighty God taste of the like vengeance for God will not be mocked: & although during our life wee come not to the gallowes, or to fordoe our selues as he did, yet our God hath his iudgement after this life, & will hang vs vp in hell with Iudas everlastingely: all of vs, if we doe not repent, yea although we do weare velvet coats on our backes, all shall not save vs: there is no remedy, we must all appeare before the iudgement seat of God: & therfore let vs now think upon it whiles we have time, that we may be in a readines when it commeth: for therfore we are summoned, & in that court we must appeare. Away then with all these counterfainted devises, which be so common amonst vs, and fall at length to plaine dealing: let vs examine all our doings euernow presently, as they must be examined before the iudgement seat of God, and fasse in no bumbasies of our own glotes, for that wil be found too light in the ballance: let euery one of vs now present, examine our selues, & apply this sentence unto our selues, & make our profit by it, to the direction of our life according to the wil of our God, and not only to please man. What naughtines soever we go about, let vs alwaies enter into our selues and say, what am I doing now? doth not God see me? yes: doth he not abhor this my doing? yes: hath he not summoned me to answer this my doing before his iudgement seat? yes: O what a

Psal. 50, 21. miserable wretch am I then, that dare so boldly commit open sin before my God, as though he were fellow with me in my sinnes! should I cast mine own soule away! O good Lord forgive me, I will never do the like againe, graunt me thy strength to beat back al the false allurements of Satan, that goeth about to destroy my soule, be merciful vnto me, & set alwaies before mine eyes a reverent feare of thy iudgement seat, that I neuer sleep in my sinne, but thereby may be awaked to walke simply & plainly before my God without hypocrisie, dissimulation, or subtilty during the whole course of my life. Loe then how we must apply this doctrine vnto our selves, that it may be profitable unto vs, & stand us in stead agaist the subtil practises of our aduersarie Satan.

But

But here is yet a further thing in this matter needfull to be considered, namely that whereas the holy ghost here calleth into our remembrance the comming of Christ to iudgement, he leaueth out the time when he will come, & maketh no mentiō of it at all. We must all appeare before the iudgement seate of Christ, but when the time shall be, whether to morrow, this night, or the next yere, or ten, twenty yeres, he telleth us not: no he speaketh not one word of that, he leaveth it out cleane: the holy ghost through the whol Scriptures hath left that time un- Mat. 24.36.

certen unto man, yea the very angels in heauē are ignorant of that, they know not when the Son of man shall come, no creature in heauen, earth, or hell knoweth that; the Lord hath hid it from his creatures, & only reserved it to him selfe: wherfore that we knowing certenly that he will come, & not knowing when, might alwaies be in a readinesse, when he commeth, Mat. 24.41. lest he taketh vs vnwares: for so doth our Lord Iesus Christ admonish vs, therefore be ready, saith he, Mat. 13.35. for ye know not when the Son of man shall come: & to waken vs up more sharply, he telleth vs, that his comming will be sudden, saith he, Mat. 24.44. at an hour when ye least thinke, even as a sheef in the night. And upon the contemners of God saith Paul, which lie and wallow themselves in their sinne, the day of the Lord shall come upon them sud- 1. Thess. 5.2,3

denly to their destruction: yea when they shall think themselves most sure, & safe, & make no more but a rush at the matter, & say in themselves, tush all is well, all is quiet, euē then sudden- Vers. 14.

ly shall destruction come vpon them, as sorrow upon a woman with child. God then hath left the certen time of his comming vncerten vnto man, that we might alwaies be ready and deferr not the time of our repentāce till to morow, because we know not whether the Lord will call us before to morrow: and this point is most specially to be noted, for else all that ever hath bin taught hitherto concerning the appearāce before Gods iudgement seat will be altogether vuprofitable vnto vs: we vvil ac-
knowledge that vve must appeare before the iudgement seat of God, but we think it vwill not be so soone, but that vve may haue a little space to continue in our sinne: & you shall see that this is the chiefeſt thing that Satan useth to bring into the heart of man, to make him beleve that the day vvil not be so soone,

but that he may have time enough before that day come, and therfore that he may yet a long tyme take his pleasure in his sin and repente before that day come. And I warant you he hath bene busie euen with some of you since that time that I haue bene intreating of this matter, to blow this blast in your eare, that that day is not yet so neare, but that you may continue a while in your sinne & amend afterwardes. The carnall eare of him that is sooked in the sweetnes of his sinne, hath heard me al this while intreating of the iudgement of God to come, & very pleasantly laugheth in his sleeve: oh, saith he, here is a fellow indeed, he is afraid of his owne shadow, belike he thinketh we be babes, & would afay vs with bugs: he hath bin telling a lōg tale of Gods iudgement seate, as though there were any that denied it, & as though we did not know it as well as he: but what for that? should we forgo the pleasures of our youth, the commodity of our crafty subtilties, & the hope of our gaine therby for feare of this iudgement? as though forsooth we could not amēd all this geere before that day come: nay, nay, let him speak what he will, we will take the pleasure and gaine of our sinne, and afterwards we will amend, & we trust all in time e-nough too. O subtill deuill that can so bewitch the soule of man to vitter destruction! but harken thou carnall beast to the voice of the Sonne of God, he telleth thee that this day is not known to any of Gods creatures, & darest thou appoint with thy selfe a certenty of it, as though it were not so soone? thy God saith, it shall come suddenly, and darest thou set him to schoole, to be wiser then he? and say eush in thine heart, it will be lōg first? no but he telleth thee, if thou be secure, it vwill take thee vntwares,

Mat.24.41,
44.

1. Cor.15.52. in a moment, in the twinkling of an eye, before thou be vware,
1. Theſl.5.2. and vwhere is thy amendment then? therfore he chargeth thee to amend now, & deferre not the time, least thou be taken vntwares, and so caried to eternall destruction, and vwhat shall then all thy vaine hoping for a longer day profit, vwhen thou art taken suddenly, as the bird in the net? But thou saist, it vwill not come so soone, but Christ saith, it vwill come at an houre, vwhen thou least thinkest: & telleth thee flatly, that if thou shal play the vwickid servant, and thinke thy master will tary long, and

Luc.21. 55.

and be many yeares and daies before he come, and thereupon Mar. 24. 48,
falleſt to beate thy fellowſeruants, and deale ſubtily with theſe, 50,51.
without regard of the coming of thy master, Iefus Christ
flatly telleth thee, that he will come in an houre, when thou
leaſt thinkeft, and giue thee thy portion with hypocrites in e-
ternall burning fire: then what haſt thou gained by ſuch pre-
fuming vpon Gods mercie, and hardning of thy ſelue in thy
ſinne againſt God, when thy pleaſure is turned into paine, and
thy ſecuritie and eaſe into continual torment? Alas, good bre-
thren, that we ſhould be ſo blinded with the ſubtilties of Satā,
for the gaine of a ſmall earthly trifle to caſt away ſoule and Mat. 16. 26.
bodie eternally. VVhat can it profit vs to winne the whole
world, and loſe our owne ſoule? and this we doe ſo long as
giuing care to the vaine allurement of Satan, we continue in
our ſinne, deferring the time of our repenitance till afterwards,
thinking that the Lord will not come ſo ſoone: you ſee then
the lacke of practiſing this doctrine, that is here taught vnto
vs, is the cauſe that at this day men are ſo hardned in their
ſinne, and boldly goe on forward to eternall deſtruction. Men
doe imagine with them ſelues, that althoſh they muſt one
day appeare before the throne of God, yet it will not be ſo
ſoone, and thereupon they neuer thinke of that matter, but
deuife all wickednes in their braines to fill their purſes, feede
the paunches, deceiue their neighbours, and generally all o-
ther ſpite and villanie againſt God and man: and all becauſe
they thinke themſelues in ſure caſe, that the day of repenitance
is not ſo neare, but that they may amend all this geare in time:
but it is not ſo, they are deceiued. The Scripture telleth vs it
will come ſooner then we thinke, & therefore amend betimes,
leauſt we periſh all. And it is a maruelous matter to ſee howe
wonderfully the aduersarie hath preuailed in this: for whereaſ
God would haue vs alwaies in readines, becauſe the time is
vncertaine, the cleane contrarie is ſettled in our hearts, name-
ly to take our libertie in ſinning, because the time is a farre
off, as we dreame: and this peruasion is ſo deeplye ſettled in
our breſt, that if men be admoniſhed to take heede of their
dealings: for a day will come when all things ſhalbe righted,
then.

then they thinke straightway they haue a great long scope giuen them to range in : for they take it as a principle most surely rooted in their hearts, that that day is a far off. If they be threatened with the comming of Christ to iudgement, you shall see them make of the matter no more but a scotte and a mocke: oh syr, if ye give me so long a day, nay then I shall doe well y-nough: and here they can fall to gybing, and make them selues merrie with the talke of the welchman, who hauing robbed a man of his budget, and beeing threatened that he should answer for it at the day of iudgement, made answer, that if he might haue so long a day, he would haue the cloake too: and thus miserable caytiffes they thinke they haue notably preuailed, when thus they haue scoffed out the matter: but alas, pore soules , it is no more then a laughter from the teeth forward: for when they haue put from them the day of the Lord as farre as can be, and that God for a time let the play vpon the hooke, yet alas, there is a thing within their breest, that sometimes will sting them to the heart in spite of their teeth: but yet here-withall you see how common this is amongst men, that the day of the Lord is a farre off: for when we can so readily give such answers as this, If ye give me so long a day, &c. surely we bewray our owne heartes vnawares, that wee are perswaded in our breasts, that it is long to that day. And the same opinion haue we in like maner of the day of our death; there is scarcely found amongst vs any so old, but he wil thinke he might liue one yere longer, or at least one moneth, or one day, so farre he is off from thinking on his death: if we be young, oh then we thinke our selues as sure from dying, as God had sealed vs his letters patents for our life till old age: and hereupon it commeth, that in our lustie youth (as they tearing it) we neuer thinke to make our selues readie to God-ward: nay so farre are we from all feare of God, that vnslesse we play the wilde coltes in all licentiousnesse and sinne , we thinke we haue not well spent our youth according to the course of nature: and into such beastlynes we are gone, that we haue framed an heathenish, nay worse then heathenish, rather a deuillish prouerbe, *A young saint, an old deuill;* as if so be we should beginne to be holy in our

Amos 6.3.

our yong age, it were the next way to make vs duuels when we are old: and as though it were the best way to be a duuell in thy yong age, that thou mightest be made a good holy man in thy old age. But I pray thee, what if thy God call thee while thou art a young deuill, what shall become of thee in thine old age? if the Lord cut thy yeares short, and make an ende of thy life, while thou art playing the yong lustie deuill, I warrant thee thou shalt never come to be neither old saint nor young saint. This I speake (good brethren) with grieve of heart, to see into what miserable blindnes we are tumbled, that the thing which God hath hid from vs so secret to himselfe (the day of his coming, and the day of our death) as though we were of Gods counsell, we will be so cunning in it, as if he had not onely revealed it vnto vs, but also had sealed vnto vs the assurance of it. And all this we doe, that we may more boldly sinne without controlment, thinking when we are old, we will then beginne to frame our selues to godlines: but alas, good brethren, we deceiue our selues, it is not so, we haue no assurance of our life, we can not tell when it shall please our God to call vs, at midnight, noonetide or cockerovve, wee are not certen one minute of an houre to liue, and therefore let vs not drive off from day to day, and think he will amende, least he come vpon vs vnwares, and finde vs vnprepared. Take heede, good brethren, that we doe not flatter our selues, to thinke I am but yong, & I trust I shall not die so soone, I will take the pleasures of my youth a while, and when I beginne to be old, I will then wholly applie my selfe to Gods will: or thus, although I be somewhat aged, yet I trust I shall not goe so soone, I thanke God I feele my selfe strong and lustie, I can eat my meate well, and I will not yet settle my selfe to be readie, when God calleth me: I may continue yet a little while in my craft and subtilitie, til I haue got but such a piece of ground or so much money to lie by me, and then I will amend: when I shall begin to be fische, then I will settle my selfe wholly to God-warde: Let vs take heede, good brethren, of these blasts and temptations of Satan, that we be not deceiued; doe we not see both daily and hourly how that the Lord calleth as wel the

the young as the old? and what patent haue we of our life, that we are not in the number? Doe we not see that God calleth men euen suddainly, when they are in as good health as can be, yea euen when they are eating their meate at dinner, euen supping an egge is the last breath that euer they draw? wherefore doth the Lord this, but onely to let vs vnderstand and see before our eyes, how soone our life is gone, that so we might alwaies be in readines: we see these things continually, and yet alas howe sinaly we profit by them: wherefore we see it needfull, and a thousand times more then needfull, to haue this soundly imprented in our heart, and the remembrance of it continually before our eyes, that we must hence we can not tell when, that our heathenish cares, and Epicures pleasures may be cut off by the continuall meditation of the same, otherwise vndoubtedly, good brethren, when we thinke our selues most at ease, we shal vnderstand the sentence here that Christ Jesus spake, That we shalbe taken in an houre, when we least thinke. That rich Epicure that wallowed and tumbled in his wealth, little thinking vpon his death, but sooked in his sinnefull pleasures, sitteth at his ease debating with himselfe howe he may make his life most easie, and at length concludeth with himselfe such a way, as he thinketh to liue most pleasantly and easily for many yeares: he will pull downe, (forsooth) his old barnes, and build him greater, that shalbe able to receiue all his grayne, and then like a iolly carnall swine, he will say to his soule, Oh soule, eate and drinke, and make lustie good cheare, for thou hast ynochay laid vp for many yeare: here is nothing with him but cherishing the belly and pampering the bodie, as though God had put life into him, and set him in this world for none other end, but like a bruit beast to crame vp his bellie to the corge, and feede him selfe sat against the day of slaughter: this miserable caytiffe hath forgot himselfe that he must die, there is no remembrance of death, but as though he must liue euer: but when the carnall belly-god in his chiefest ruffe and (as he thinketh) in his greatest felicitie, his cheare was cleane changed in a moment, he heard a voice that daunted his courage, it was said vnto him in the selfe same

Luc.12.17,
18.

same houre, Thou foole, this night shall thy soule shall be taken from thee, this night thou must needs die, and what shalt thou then be better for all this false conceiued ioy in thy pleasures and riches, when thou must not inioy them one minute of an houre? I am afraid, good brethren, it is too liuely and too true a description of vs Englishmen, which haue never done with feeding the belly and cloathing the backe, as though we should liue here euer. I am afraid too many of vs haue vtterly vanished out of our remembrance the day of our death, *Amos 6.5.* or els haue put it a farre off, as though it would not come of a long time: I am afraide too many of vs say in our hearts with this worldly wretch: Oh, if such a thing and such a thing were brought to passe, I would say to my soule, take euuen thy full pleasure, eate and drinke thy belly full, make merry, take euuen thy hearts desire. Alas, good brethren, let vs take heede vnto our selues, what shall it availe vs, when God shall suddenly take vs from all our pleasures in a moment, and throw our soules into euerlastling torment? The cause of this loosenes amongst vs is, because we do not practise that doctrine that is taught vs out of this sentence, namely that the day of our departure is vncertaine, euuen oftentimes when we least thinke: wherefore I desire you in the feare of God, for the loue we beare vnto our owne soules, that we make our profit of this sentence better then we haue done heretofore: let vs apply it vnto our selues, and call our selues to an account, euery one of vs enter into his own heart, and thus say, What wickednes doe I know by my selfe? Am I a thief, a murtherer, a couetous person? is all this hid from man? yea. But alas, God doth see it, and hath appointed a iudgement to punish it, therfore I will no more continue in it: I will now repent while I haue time, I will not daime mine own soule, for once I must appeare before the iudgement seat of God. And if the deuill would goe about to suggest into thine heart, that it wilbe long before the day come, and that that thou haft yet a long time to liue, and therefore thou maist a while continue in thy sinne, answer him with Iesu Christ's words, that then I shall haue my part with the wicked seruant in the continual burning lake: that the time is not knowne to a-

*Matt. 24.51.
and 21.44.*

ny creature, it is vncerten, it will be sudden when we least
think: & therfore defer not to be alwaies in a readiness: if he will
reply and say, it is not like to be so soone, for that all things are
well, and there appeares no tokens of sicknes, much lesse of
death, answer him againe, that euen therefore I ought more to
f.Theft.5.2. suspe & the day to be neare, because it shall be at such a time, as
men shall thinke all thinges well and quiet, euen then shall it
come and takemen vnpreserved. Let vs, good brethren, in this
manner applie this doctrine to our selues, that we may profit
by it in newnesse of life: let vs not deferre the time till to mor-
row, the Lord God knoweth where we shall be to morrow: we
are al of vs here now, God be thåked, but the Lord knoweth
whether we shall euer come togither againe or not: the Lord
may take vs before we goe out of the Church-doore; so vncerten
are we of our life: wherefore let vs for Gods sake de-
ferre the time no longer, but every one of vs now beginne to
amend, and lie no longer in our sinne, but turne to the Lord
by true repentance, knowing that our time is vncerten; thus
doing, we shall finde the Lord our God mercifull vnto vs, he
will increase in vs his graces and gifts of his holy spirite, that
we may grow on forward from faith to faith in sanctification
and newnesse of life, till it shall please his goodnes to callys in
his good time to eulasting rest.

Thus we haue heard, good brethren, what we haue to learne
out of this sentence, it remaineth that we knowing it, put it in
practise, and that we doe not thinke it sufficient to come hither
to sit here, and to lend our eares to the preaching to giue it the
hearing, and haue yet notwithstanding no purpose of ameding,
but rather some hard heart still to continue in our sinne, as we
we came: for assuredly if we doe so, the eternall God wil never
suffer vnuenged such horrible contempt of his blessed word:
It is an horrible abuse of Gods worde, yea of God him selfe,
whē we so dally with God: yе, if I that preach the word should
thinke it sufficient for me, when I haue told you Gods will out
of his word, and yet not applie it to my selfe, to reforme my life
after the same, assuredly I should answer that horrible contempt
of Gods maiestie before his eternall throne of iustice: if ye shall
then (good brethren) harden your faces against this worde of

God, and shake it off, and say still in your hearts, For all this I will continue in my sinne a while, and for all his threatening I trust I am not so neare death, but I may amend before that day come, let him say what he will, I vwill not yet begin: then I testifie vnto you before the eternall God, that the master of the house vwill come in an houre, vwhen ye least thinke, and giue Matth.24.53 you your portion vwith hypocrites, vwhere shal be vveping and vwayling and gnashing of teeth: and then vwhen ye vwould it is too late, alas ye can not. If ye shall novye abuse this day of Rom.2.4. mercie, and Gods long suffering that draveth you to repentence, and like carnall beasts fling abroad, and kicke vp your heeles againſt the Lord, violently throwing from you all godly admonitions, vwhereby he goeth about to pul you vnto him, he shal come vpon you like a fierce lyon, & vtterly consume you in your greatest pride, vwhen ye least think: but I hope better of you, brethren, and good cause I haue so to doe, I thank God for it, I trust the Lord vwill worke in your heart, that ye vwill not deferre the time, but euen now vbeginne to turne to him, vwhile he offereth you mercie, and presume not of hereafter. Remember the ffeue foolish virgins, that had no oyle in their lamps, and yet for all that tooke no thought, but snorted and flumbred vwithout all care, thinking they shoulde haue time enough to prepare, but alas they were deceiued, for the bridegrome came sodainly, and thofe that were found readie entred in, and thofe iolly fooles that deferred so long were shut out, and shal never enter in: for Gods sake, brethren, let these things enter deep into our head & heart: let vs haue these things so deeply imprinted in our hearts, that vve may think vpon them continually, & say alvvay vwith that holy man, vwhether I sleepe or vwake, me think I haere continually sounding in mine eares, the trump of the Lord that saith, *Arise ye dead, come to iudgement: let vs alvvay be prepared against that day, & alvvayes say in our heart vwith the saints in the Apocalyps, Come Lord Iesu, come quickly, I am ready for thee, come vwhen thou vwill: that our hearts may still* Matth.25.1-13 Reuel.22.20 long after it, & say vwith the Apostle, *I desire to be dissolved, & to be with thee, o Christ: otherwysse if we shall deferre it, and take our pleasures in this vworld, then alas euen the remembrance of death, Oh how bitter wil it be to him, that hath his heart vpō*

the things of this world? it will nippe our heart a funder to part with our goods, to part with our pleasures, and all because we haue so long abused Gods long sufferance, and prolonged the day of our repentance, till suddenly we are taken: then we could with the wicked contemners of God, wish the very

Luc. 23. 30. hils and mountaines to couer vs and hide vs from the presence
Reuel. 6. 17. of the fierce iudge, whom we haue so stubbornly contemned:
and 9. 6.

but alas, it will not preuaile, we must euen be hayled before his iudgement seat in spite of our teeth: wherefore, good brethre, let vs thinke vpon it, and thinke vpon it againe, that it never part from vs: these be waightie matters to be thought vpon, these be things that must alwaies keepe vs occupied, and not heard with the eare for the space of an houre, but they must be our continual meditation our whole life: I trust by Gods grace ye wil think vpon it, that you may profit by it: I hope well of you, as good cause I haue, especially because I see the Lord hath moued you to this good work, whereunto you are assēbled, that you think not much neither of cost nor traual for the benefit of the common-wealth and ease of your brethren: continue and goe on forward, be not wearie of well doing, seeing the Lord is with you in blessing your labours, remember the time we haue is short, let vs be doing good while we haue time, remember that your callings require the same, beeing magistrates of peace, to be carefull of peace: remember that ye must once be called to account before the iudge for your calling, & then though all the men in the earth would cleare you, if God doe condemne you, there is nothing but destruction: let the vprightnes then of your consciences be in these your mee-
tings, that ye may be void of vaine glorie before men, and be simple before God to doe good, and then the Lord will blesse your labours in this life, and in the life to come ye shall receiue full ioy both of soule and bodie forever. Ye see then the meaning of this sentence, and how the Apostle takes it to his vse, to take his profit by it, in setting it alwaies before his eies, to keepe him thereby in a continual awe of God, while he skan-
neth his doings, not onely by man, but especially by God, who hath his iudgement to call vs vnto, to answer the matter when

we

we least think: & herin how we are admonished to do the like, and to take our profit by it in like manner; thus much, I say, hath bene declared out of this place, in that fense and manner that it is vised by the Apostle. There is yet further doctrine in particular to be delivered out of the same very profitable for vs for our instruction, of which we mult in like maner gather our profit: for whereas it delivered vnto vs, that we must once appear before the judgement seate of God, we are not only thereby taught to be raised vp to a more diligent vew of our doings, that they be sincere before God, which the Apostle doth here, but further having entred into our selves, and found in vs many imperfections, yea and horrible sinnes, which the Lord hateth, and which he hath pronounced to be punished with his heavie curse and eternall condemnation, knowing that he is both a iust God and a true, which hath set this punishment downe, and hath already summoned vs to his judgement seate, we are hereby (I say) admonished carefully to consider how we may be discharged in that judgement day, & delivered from that same punishment, which our sinnes haue deserved. This is a speciall point to be considered, and deepe-ly to be waighed of every one of vs, and not slightly to be pas-sed over: it is our chiefeſt ioy in our life, our only comfort in our death, and our true happiness after death. Without this wee are most miserable of all creatures, yea in worse estate then the very brute beaſtles: for they (ſilly poore things) yet ſhall have an end of their miserie and toyle in their death: but wee if we know not this, ſhall then in death and after death begin our eternall torments, which ſhall never haue end. Without this although we liue in this world moſt pleasantly, moſt weal-thily, and moſt gloriously, yet we are of all creatures moſt un-happie: for what ſhall it availe vs, if we winne the wealth, pleaſure, and glory of the whole world, and at the day of judgement loſe ourowne ſoules, and be throwne downe into eternall torment? what benefit doth that rich glutton, that now lyeth burning in hell, and ſhall, what benefit doth hercape of all his good cheere, that he devoured in his life time? what is he better for all the fine apparel, that he clothed himſelfe with-all?

all? what doeth he now gaine by all the glory that he injoyed in this world? what doth it help him now, when he is in everlasting torment? He would now haue ease for a minute of an houre, and can not. Y e see then it is a most needfull thing to think upon this now while we are living; that seeing we must once appeare all before the iudgement seate of God, we may now begin to be carefull to know the wayes and means how we may be set free in that iudgement, & so come to eternall life: for vnto this end the Lord giveth vs life and being here in this world, to the glory of his name, to learne allthis while we liue here the true waies & meanes how to be delivered in that day to liue ever & never die: you see this, it is a special & a most principall point, that wee be here taught, that is, that wee be most carefull to be discharged in the day of iudgement, because it standeth vs in hand in paine else of casting away both osoul and body into eternall fire. But it is lamentable to see the great ignorance among vs in this most chiefe and most necessary thing: there is none almost but he knoweth he must come to iudgement & looketh for doomesday, but alas, how or by what meanes he shalbe discharged in that doome and iudgement scarsly shal ye find the hundredth person, that know eth it: in this point generally the whole earth is ignorant. It is too lamentable, good brethren, especially among vs that haue the name of Christians, yea in the time of the gospell that wee should be ignorant of this chiefe point, how we are sau'd by Christ. The multitude generally are so ignorant in this, as is marvellous: aske them how they hope to be sau'd in the day of iudgement, they can not tell: some peradventure will give answer in generall words, Even as it pleaseth God, or by Gods mercy, I put me wholly to his mercy, or by Christ, or such like words: but aske them further how & by what meanes it pleasest God to sau'e them seeing their sinne must be punished? or how they trust to be sau'd by Gods mercy seeing God in iustice must punish their sinne? or how or by what meanes they hope to be sau'd by Christ? these things, I say, they are vtterly ignorant of. And you shall see not only simple foules (as they call them) ignorant

ignorant

norant of these points, but commonly even those, which otherwise haue great gifts of wit, & skill of things in the world: yee shall see a company that are so skilfull in any matter almost which is to be skanned before a mortall iudge, that they wil go neare to goe beyond a good skilfull lawyer, & put him to his pinch, & yet notwithstanding examine them of this law point, how they shalbe saued in the day of iudgement, they haue no wit to answer it, they are not book learned forsooth, as though only book-learned men shalbe saved, & not the simple as wel. Nay come also to those that haue excellēt gifts to serue in the common wealth, & seeme to be of great countenance & wisdom, and I warrant you, if due examination were made, they should be found to be ignorant in this point, & not to knowe the way and meanes of their salvation. I speake that which I know, it is a lamentable thing to see it. I haue dealt with such men divers times, and haue found them vtterly ignorant in the knowledge of their salvation, & yet otherwise men of great wisdom. Wherfore the case is too lamentable, that that thing which the most simplest ought to know, euen the most excellent are ignorant of. Nay there is yet a further thing that augmenteth the matter, and maketh it worse: namely, that we are not ignorant of this so needfull a thing, but also they are altogether retchlesse, and haue no care to lecke to know it: we haue never done with carking and caring for our bodies, we ride, we runne, wee digge, we delve, wee labour, wee toile, and all wee thinke too little to preserue our bodies, and in the mean time what shall become of our soules and bodies in the day of judgement wee haue no regarde: and yet every one of vs will confess that we ought to be more carefull for our soules, then for our bodies, more carefull for the life euerlasting, then for this present momentarie life: and yet contrarie to our owne conscience, contrary to our owne knowledge we leaue the principall not regarded, & bend our whole force, wit, skill and travell to the other, that indureth but a moment in comparison of the other, what do we now hereby good brethren,

brethren, but onely make our selves vnexcusable before the throne of God: Nay further, even all the whole partes of vs both of soule and body, which God hath giuen vs to be most chiefly exercised about the heavenly life, we make them euē so many witnesses against vs in the day of the Lorde, because we haue abused them to serue our turne in this bodily life, far above the heauenly life. So that the Lorde need no other witnesses against vs to condemne vs in the day of iudgement. The wit that God giveth vs, which we haue so carefully vsed to devise for our bodies in this life, and never bent it carefully to seeke for the life to come, must needs beare record against vs in the day of iudgement: the tongue that we haue vsed so carefully to speake and crave for worldly things, and hath bene so dumb in heavenly things: the feete that haue so speedily runne about worldly gaine, and haue bene lame in heauenly profit: the eare that could so carefully listen after worldly gaine, and was deafe at heavenly matters: and to be short, all the whole partes both of our soules and bodies, that we haue so carefully and miserably vsed about these worldly things, and so slackly vsed about heavenly things which shoulde haue bene the chiefeſt: all these, I say, shall be ſufficient to condemne vs before our God, when he ſhall come in iudgement. It standeth vs in hand then, good brethren, to be more carefull how we may be discharged before the iudgement ſeat of God, and ſo come to eternall life: more carefull, I ſay, then we haue bene. The matter muſt once come to handling, and it is a waightie matter, it toucheth the life euerlaſting. There is none of vs all, but if we had a matter to be anſwering before an earthly iudge, if it were but touching a parcell of our lands & goods, if it were but an hundredth pound matter or a thouſand pound, there is none of vs all, I ſay, but in ſuch a caſe we would be marveilous carefull for the anſwering of it, and ſeeke all the meaneſes poſſible to know the remedy in law how to be discharged: but if it were a matter that touched the loſſe of our life, oh then vve vwould trudge poſt vp and do vyne for counſell this way and that way, and ſeeke all the meaneſes that could be: vve could neuer ſleepe quiet in our beddes, till vve knevvy how the matter would

would fall out. But in the case that must be answered before the heauenly iudge, and toucheth the losse of the lands of heauen, the losse of the goods of heaven, the losse of the life euer-lasting, O Lord, how carelesse are we? we never care for it, we neuuer ride nor run for it, we never breake our sleepe for it: wee shall see men in this behalfe as senselesse as can be, utterly ouerwhelmed with a brutish securitie: & yet we think our selues notable Christians, and to haue wound up the matter very cunningly, when we can haue giuen some generall answeres, as to say, euen as it pleaseith God: but as he hath revealed himselfe in his word, we never seeke that, but only keepe our selues congetted with such generall speeches, and never seeke in his word the mean how. If there were any such one among vs, as hauing a waigthe matter before a iudge to be answered, cared not for it, and would seeke no counsell, nor vse no wayes nor meanes for to answere the matter, would wee not sharply rebuke the man, & bid him take heed to himselfe, to seek for help in time, and cast not himselfe away, & his wife and children, & so forth? and yet if the stubborne man would notwithstanding be carelesse of the matter still, and wilfully cast himselfe away, will we not say straightwaires, hee was well serued? he mought haue helped the matter if he would haue sought for it in time, but he would take no counsell, and therefore hee hath cast himselfe away? we can haue these speeches too common in our mouthes concerning these worldly matters, and yet in the meane time doe ye not see, how we giue sentence against our selues? for, there is none of vs all, but we haue a great waigthe matter of life and death, of soule and body to answer before the great iudge Iesus Christ, and yet as though the matter were nothing we will not now in this time of maercie be carefull how wee may answere it, but onely wipe it avway with a worde: even as it pleaseith God (say wee) euen as it pleaseith God. True it is, that all must be as it pleaseith God, that is true, and that God will deale with vs in that last iudgement even as it pleaseith him, all that is true: but seeing God hath set downe in his woorde hovy and by what meanes it pleaseith

seth him to deliuer us & discharge us in that judgement, if we shall now not seeke to know that same meanes of our deliuerance, which he hath so plainly left unto us in his worde, surely we can not but be guyltie of our owne condemnation, and must needes confesse, that we are but rightly serued at the hands of our Judge, when hee giueth sentence of condemnation upon us, because wee would not seeke that counsell, that the Lorde had left us, nor seeke to know the way and meanes of our deliverance, when wee had time, although wee can couer it neuer so closely, with, as it pleaseth God, as it pleaseth God. Wee shall finde that it pleaseth God to punish with euerlasting destruction such horrible negligence and contempt of our saluation. Away then with all such vaine colours as Satan would cast before our eyes to make us negligent still: and let us in the feare of God begin to seeke carefully how wee may be discharged in the day of judgement, and so come to euerlasting life. It is a waightie matter, it is a great matter, it must be looked unto, it passeth a Westminster matter, this toucheth landes, goods, and life euerlasting. The reason that maketh men so retchesse and negligent in caring for the heauenly life, is because wee dreame it to be but an easie matter to come to euerlasting life, we thinke it but a small matter and soone gotten, and therefore we busie our selues the lessie about it. True it is we will not say so with our tongue and lippes, that it is but a small matter, but it is evident, that we accept it so in our hearts, seeing we take so little paine about it. For that we might obtaine the things that we judge hard to come by, we doe not vs small paines, but great care and labour, for otherwise we thinke that can not be had: that is it that maketh vs so carefull for the bodily life, because we see it so hard a thing, that doe we what we can, all is little-enough to get vs our living. So that if we were perswaded, that if it were as hard a matter to get euerlasting life, as we see it is to get a temporall thing, we would bestow as much paines in the one, as in the other: and therefore say what we will, our owne heart condemneth vs, that wee count

count it but an easie matter, and therefore are too negligent to prouide for it. And againe, the grieses and miseries of our soules we do not feele halfe so much, as the paines and grieses of our bodies, and therefore that maketh vs to be so carefull to prouide remedies for the one, and utterly to neglect the other: if our bodies be but a little touched with sicknesse, we can feele it straightwaiers, we can complaine, sigh, and grone, and because we feele the paine nip us, there is riding and running for the phisitian, no cost, no labour spared, yea if our little finger be but cut, we make a doe in wrapping and saluing, & all because we feele the griefe of it: & yet for all that the silly poore soule, that same nice body is pained with sicknesse euen unto death, wounded unto eternall damnation with the fiery darteres of whordome, covetousnesse, usury, oppression, craftie dealing, idolatry, superstition, vaine glory, and such like others, and like senselesse blockes, we feele it neuer a whit, it is no griefe unto us, no paine unto us at all. These diseases of our soules do not greeue us a whit, and therefore we are not carefull to runne to the phisitian Iesu Christ to be cured: if the body be but a little pinched with cold, nakednesse, hunger, or any other calamite, we cannot abide it, it grieveth us, we are marveilously troubled with it, and therefore are we so carefull to prouide meate for the bodie, and clothes for our backe, we haue never done with that, all is too little, that we can cramme into this our filthie paunch, and to hang upon our lasie backes, all is too little, we haue neuer done purchasing, and preparing for it. What shall I say? whole townships and lordships will not serue to fill this our greedie maw, and cloath our fine and delicate backe. And yet in the meane time alas, our poore soule within, starued with hunger, pined euen to death with cold and nakednesse, and we nota whit carefull to prouide for it the bread of life, the food of life to releue his hunger, nor the righteousnesse of Christ to cloath the nakednes of it, least it die eternally: we are not a whit carefull for that, because we feele nothing at all the misery & dager that our soules be in. The whol world is asleep in sinne, wallowing and tumbling themselves therein, in perill

and daunger of eternall destruction, and hell fire euerlasting, and yet doe not see it: they thinke them selues in no daunger, and that maketh men so carelesse, that they neuer seeke for any remedie. Oh a harde worlde, a hard vvorlde, God helpe, never so hard a world, we haue much a doe to liue, it is so harde a worlde: (thus can we say touching the body) never so much powertie, and such exclamations and outcries for the pinching of the body as is marveilous, and I partly beleue them to be true. But in the meane time in this great miserie and perill of our soules, in the great hunger of our soules, who doth exclaine upon that? skantly the hundredth person: and although it be exclaimed upon, yet it is but coldly looked unto for the remedie of it: other things yet touching the hunger and harme of the body they are looked unto to be remedied, and this hunger of our soules which bringeth to eternal death is smoothly passed over. I can not see but it is the Lordes iust scourge to punish vs with our roddes in sending such scarsenesse in so great plentie, because we will needes contrarie to his commaundement be more carefull for our bodily life then for our heavenly life. For if wee did

Math.6.33. chiefly and aboue all seeke for the kingdome of heauen, God giueth his promise that all other things needfull should be ministred vnto vs: but because we will needes be wiser then God, like a young scholler to set him to schoole, and whether he will or not, needes before the kingdome of heauen seeke the kingdome of this world, he laieth our owne deuises vpon our owne necks, and giueth vs neither the one nor the other. Therefore let vs repent in time, for a judgement wil come, there is no remedie, we must all appeare, there is no remedie. Let vs now be carefull to be sau'd in that day both in soule and bo-die; let vs be carefull for it, it is a waightie matter, it is not so ea-

Math.7.13. et a matter as men thinke. The Lord Iesus telleth vs so, the way to the devill and eternall destruction is easie, broad, and wide, and many finde it, they flocke thither even by heapes; but the way to life, he telleth vs, is very painfull and rough, many pricks in our way, and therefore fewe finde it. It is not a tush

tush with thy mouth, and a fillip with the finger, and three words speaking, as they say, at a mans death, that will bring a man to heauen; nay the Lorde Iesu saith, that in that day there shall be many that can say glorioufly, Lord, Lord, yea and with great knowledge haue taught other the Lord, and yet for all that shall haue their portion with the deuill in the burning lake. Men thinke it not so waightie a matter, because they do not see in what peril & danger they stand in, they think themselves in good case, because they see a great number worse then they: they thinke they shall doe as well as the rest, and they are content to take part with the rest, and because Satan hath blinded them, they thinke if they be void of great notorious crimes, such as are punished with death by the magistrate, treason, murder, theft, and such like, they thinke God can not iustly condemne them; what (say they) I labour truly for my liuing, and I thanke God I am no thiefe nor murtherer, I trust I shall doe well ynough in the day of iudgement: so he thinketh because he is not an outragious sinner, his other sinnes be but smal petie sinnes, & that God must needs forgiue, and so he flattereth himselfe: and because he seeth not the daunger of his sinnes, he never careth to prouide the remedie. But alas, it is faire otherwyse, the punishment even of the least sinne, if it were but in thought is the eternall curse of God, and his e- verlastynge vengeance: the Lord God himselfe hath appoin- ted it, which cannot goe backe. *Cursed, saith he, be every one, which doeth not fulfill all things, that are written in the booke of the Lawe:* vwhere be nowv your small sinnes, vwhen God appointeth his curse to all? And our Saviour Christ telleth vs, that he that speaketh but a railing vvorde, as foole or such like, is guiltie of hell fire: where be nowv our pety sinnes, when a vvorde speaking is hell fire? Let me see vwhat man vpon earth nowv is not guiltie of hell fire. Who can say, My hearte is pure? there is none but hee sinneth; and the reward of sinne is death: vwho is there then not in danger of death? if our case stand thus, then good brethren, haue wee not need to looke hovv this may be answvered before the iudgement seate of God? haue we not neede to be raised out of our securtie, seeing

Prov.20.9.

1. Kin.8.46.

1. Ioh.1.8.

Ecl.7.22.

Rom.6.23.

Rom.3.4.
Ioh.3.33.

seeing the great danger we stand in? God is iust and true that hath spoken the worde, and therefore must punish our sinne with his curse: it standeth vs in hand then I trow (vnlesse we will damme our owne soules, to looke for the answere of this geare) VVell, the waies and meanes howe to answer it, is by Christ, and it is set downe vnto vs in every point to the full in the word of God, for the answere of the matter, which by Gods grace I shall declare vnto you hereafter more largely: but because it is waightie, and containeth much matter, I leaue the full handling of it till the next day: I trust by Gods grace, ye shall haue the whole matter out of the word of God, as fully answered before the iudgement seate of God in his heauenly court, and as strongly as you haue your evidences to confirme your goods and landes before the iudgement seate of man, in their earthly courts: in the meane time, because I will not passe mine houre, I doe here ende this mater, desiring you in the feare of God, good brethren, to applie vnto your selues all that haue beene here taught: haue alwaies before your eyes the remembrance of this iudgement seate, and thinke with your selues it must once come, and therefore frame your doings so, as they may be cleare before God, not onely haue a faire shew before men: and away with this craftie dealing, which doth so ouerflow in this our countrie: beginne to deale simp-
ly and plainly, knowing that Iesus Christ will once call you to account, and because the time is vncerten, be alwaies readie, deferre not one minute of an houre. And because our account must be taken by the Sonne of God, whose eies we can not dasell with our iuggling shiffts: let vs be carefull to see howe the case of our saluation will stande in that day: let vs as carefully looke for that, as we doe vse daily for the safegard of our bodie: consider it, it is a waightie matter: if our case faile
in that day, remember all the pleasures that we haue had will stand vs in no stead, when we must be throwne into continual torment for euer without ende: good brethren, for the loue of the Lord Iesus, for the loue of our owne soules, let vs looke to this geare nowe whiles wee haue time, and then our God shall be mercifull vnto vs, he shall increase in vs continually

ually his heauenly graces daily more and more, till it shall be
his heauenly will and pleasure to take vs to him selfe,
to raigne with him in continuall glorie
for euer and euer. The Lord in
mercie graunt it. A-
men.

John More.



THE *



THE SECOND Sermon.

*we must all appeare before the iudgement seate of
Christ, &c.*

VT of this portion of Scripture (good
brethrē) the other day we were taught
to examine all our thoughts, wordes,
and deeds, how they should be allow-
ed before God, and not to content our
selues either with the vaine allowing
or applause of man, nor yet with the
simple discharge of man, because our
God, when all men haue done and can
 finde nothing by vs, hath afterward his iudgement seate,
whereunto we must be brought to answer the matter there
where no wrangling nor craftie iuggling must preuaile, but
things must be laid open euē as they are in deede, and not as
they appearē to be before men: and moreouer because the
Scripture leaueth this time vncerten, we were admonished al-
waies to be in a readines, and not to deferre the time from day
to day, because we know not when it shall please God to call
vs, for that every momēt we are subiect vnto death, yea often-
times when we thinke our selues most safe, and furthest from
death, it pleaseth God euē then oftentimes to call vs suddenly,
whereof we see daily examples before our eyes: And euē
since that time that we were last here, it hath pleased God to
teach vs by experience, howe true these things are by one of
our

our neighbours in Yarmouth as ye knowe, whome suddenly the Lord tooke away euē in drinking of a cuppe of beerte, otherwise beeing in as good health as could be: thus the Lord letteth vs see in what case we stand in the vncertentie of our departure hence, that we shold not give eare to the flattering allurements of Satan, to sleepe in securitie, but to be awaked out of our drowsines, and fall earnestly to repente, and make ready for the Lord against he call. VVe are all in the same taking that he was, he thought himselfe as sure of his life as any of vs doth now, and yet now he is gone ye see; and after him must every one of vs goe, how soone we can not tell, whose course amōg vs is next we know not: but every man perswadeth himself it is not he: so far off are we frō that which god would teach vs herby, that is, that we shold every one of vs think that our own course is next. so far are we from that, I say, that we think cleane contrarie, it shall not be we: it is maruelous to see how little we profit by such examples for all that, that every one almost thinketh he hath notwithstanding assurance of his life for as many yeres, as he himselfe shal think good: it is wonderfull, I say, to see howe such examples inoue almost no whit at all, but are straightwaires buried in forgetfulnes, as though there were no such thing: well, for my part, I can not, nor dare not, let such examples slippe, but put you in minde of your dutie by them, especially when I see God speaketh, as it were from the heauen, by such examples, and as it were by his owne finger to write out our lesson, I dare not but with the Lord Iesuſ Luc. 13.3,5. say, *Vnlesſe ye repente, ye ſhall all in like manner periſh: gaze not ſo much vpon the man, but looke into your ſelues, it is for vs, for vs (good brethren) and not for him alone, that we might be taught hereby to thinke that all of vs are in like case, if God ſhould call vs: vve be too carnall, vve thinke our ſelues too ſure of our life: the Lord vwould open our eies by ſuch ſignes, if vve vvere not to ſtubborne & vvilful to ſhut our eyes againſt them.*

It pleased God then at our laſt meeting, to vſe my tongue out of this portion of Scripture, to admoniſh you to be alvvaies ready to this judgement of the Lord, because our life vvas ſo vncerten, that vve are oftē take avvay vwhen vve leaſt thought,

and it hath pleased God to confirme the same hard by vs, by this example of this our neighbour, now suddenly gone from vs: let vs take it as though God in heauen himselfe had spoken vnto vs, & said, *Ye Norffolke men beware, looke that ye be ready when I call you at a minuts warning: then we shall like the deare children of God, well profit by the Lords dealing, & not like stoccks and stones without sense neuer be mooued, though the Lord should knock vs on the head with a beetle: you know how Christ Iesus teacheth vs to apply such things to our profit, to sturre vs to repentance: Let vs do it then in deed, God loueth no delaying: he would haue vs begin, & therfore weth all meanes to drawe vs thereunto.* And thus much for that point.

Luc.13.3.5.

Now whereas the holy Ghost calleth vs to the iudgement seat of God, we were admonished the other day not onely to view our doings before God to be sincere, not double, nor dissembled, but also we were further taught to provide for a remedie when as we see our selues in so much sinne & wickednes, considering that God, as he hateth sinne, so because he is iust, must needs punish, & because he is true must punish with the same punishment, which he him selfe appointeth: considering this, I say, we were taught to seeke for remedie against this cuill, how we might be discharged from this punishment in that day: for it is not sufficient, that mooued with this feare, we indeuour our selues to vprightnes of life only, vnyllesse our cōsciencies also be perswaded of our ful discharge in the same iudgement day from the great debt that we owe vnto God for our daily sinnes: this, I say, is the chiefeſt thing to be carefully conſidered vpon, while God giueth vs now time: and hereunto we were exhorted the other day, and our negligence herein condemned, I trust we haue amended it: & now if the Lord hath giuen you eares willing to heare, & hearts ready to imbrace, I purpose to lay out the matter more at large, and fully to set before your eies, as plainly as God will giue me grace, the waies and meanes howe we are discharged before this iudge from whatsoeuer can be laid against vs: & because the matter is touching our care before a iudge, I purpose to handle it euē after the faine maner, that ye vſe to handle your law matters before judges,

judges, sauing that I meane not to bring such slender flusſe for the prooſe of the matter, as you vſe in your brablings. I dare not ſo deale with ſo waightie a cauſe, eſpecially before ſo wiſe and ſincere a iudge, that can not be deceiued, and will not be corrupted: I minde to bring into this heauenly court no other euidentes, but of ſuclſt strength and ſoundnes, as ſhalbe able to abide the pearcing eies of this ſeuere iudge without blemiſh, and that iſ euuen out of Gods bleſſed word: I purpose to bring no other euidentes, wiſneſſe, nor writing, then is there found, and that onely will ſtand for good flusſe in this high court, and no other thing, for ſo faith the ſame God, that by his worde he *Ioh.12.43.* will iudge in that day: he will not goe by heare-fay, nor by had I wifte, nor by coniectures, nor receiue one man for fauour, an other for feare, but looke howe he anſwereth the matter by prooſe out of Gods word, ſo doth this iudge pronounce vpon him ſentene, either of ſaluation, or of damnation: all deuifes of mens braines, what goodly ſhewes ſo euer they haue made here in this world muſt needs vaniſh away as ſmoke, before the heauenly iudge. I purpose therefore, as I ſay, to handle this matter of our ſaluation euuen after the ſame maner, that ye vſe to handle your court matter, that it may more deeplye ſinke into our dull braines: for we can good ſkill of law matters, we be maruelouſly practiſed in them, euery countri-clowne here amoungt vs in Norſfolk is able to ſet a good lawyer to ſchoole, in worldy brabbles, about worldy goods, lands, and liuings. Well, because ye haue ſo good a fancie to law, I wil teach you, iſ ye will learne, to be as cunning in this great law matter touching the goods of heauen, the land of heauen, the liuing in heauen. I would, iſ it pleased God, that all Norſfolk men were men of law to anſwer this waightie matter in the high court: we muſt all to it: the ſimpleſt muſt anſwer it: we muſt needs appear to the action, and that by no atturmy, but in our own perſon: we muſt all be ſummoned to appeare there perſonally, the writis already gone out, and ſerued vpon vs: The Apoſtle Paul here is our herald, ſhrieff, ſergeant, or bayliff, that doth aſcite vs before this iudge: we be arēſte & alreadie, and the mace vpon our ſhoulders, to be readie at a minuts warning, (when we ſhall

1. Cor. 9. 10.

be called) to answer to an action of high treason committed by vs against the King of kings , for that he taking vs to be his subiects, we haue trayterously forsaken him, and ioyned our selues with a forraин prince enemie to this high king: & further also to answer an other action of rebellion against his maiestie, for that he fauourably receiuing vs to mercie, after our treason committed against him, haue never since ceased to rise vp against him, but continually spurned against his will, and never would suffer our selues to be ruled by him , but like proude rebels haue started vp against him, seeking to thrust him out of his throne, and to place our selues, and our owne deuises there, that we might rule and raigne after our lusts: and for these and many such like hainous crimes are we to receiue iudgement, to loose the hold we haue of Gods kingdome in heauen, and to take possession of the eternall torments in hell. These great and weightie matters are we summoned to answer vnto, not in Westminister court before my L. chiefe Iustice, my L. Chauncelour, the Q. Maiestie, or her counsell; those be men flesh and blood, and not appointed judges of so waightie matters, they must needs come to be iudged them selues, and yeild vp their account then and there : but we are summoned to answer these matters in the Court holden in heauē, before the kings maiestie of the whole earth, and his counsell and assembly of glorious Angels, before my Lord chiefe iustice of the whole earth, and Chauncelour of the whole world, the deare Sonne of God, Iesus Christ the Lord of all : before him we must appeare personally then and there, to answer these and such other waightie matters, as shalbe laid to our charge. Thus we are all summoned and ascited, & thether must we go whither we will or not, there will no bayle serue, we can not vse any shift to winde vs out of his presence, we can not fee the officer with bribes, that he might friendly in our behalfe returne, *Non est inventus*, the Lord wil find vs, I warrant vs: we are found out alreadie, & apparant before his eies. VVell, thus standeth the case, what shall we doe then? flying will not serue, bribing will not serue, bolstring will not serue, there is no remedie but appear we must to the action, & stand to the answer, & submit our selues to the sentence:

sentence: what shall we do then? I tolde you before, because we might see the matter more plaine before vs, I purposed to handle it after the common processe in law, as we vse to deale with our common worldly matters: what then would we doe any of vs if we had a matter to appeare vnto that we must answer, the writ and all serued, what would we doe in this case? we would straitwaies first learn out at whose suite we are troubled, who it is that is our accuser, then we would learne out diligently what matter he hath to lay against vs, what it is that he purposeth to charge vs withall: and last of all we would be glad to know what evidence he can shew for the prooef of his matter: all these things we would be glad to know if we can by any meanes before vvee come in open court: and if so be that vve haue once gotten out, who is our accuser, what matter he hath against vs, and vwhat sound prooef he can bring in for to make his matter good: when vvee know all this, vvee know in a manner before vvee come there how the matter will goe: for then vve vwill seeke out our euidence on our side, what found geere vve haue, and hovv vve may make answere to his euidences on the contrary side: thus vve vse to do in our worldly matters. It standeth vs in hand I trow to be as carefull in this our heauenly action. Nowv before vvee come to the iudge, vnlesse we will loose the hold of euerlasting life, and throvve our selues headlong into everlasting death. It standeth vs vpon losse of life and goods euerlasting to looke to this geere, both to looke out our accuser and puruer of this matter against vs, and also vwhat vvee are charged vwith: and finally vwhat prooefes he hath for it, that knowving the matterthroughly, we may be carefull to see it answvered nowv before the great iudgement day come sodenly vpon vs. Who is then our accuser? can we knowv that? I told you the vword of God vwill lead vs strait to all those things that must be handled in this iudgement, as strait & more strait then any counsellour can infourme vs of our vworldly matters out of his lavy booke. The holy ghost tel- Apoc. 12.9. leth vs plainly, that the deuill is our accuser, for so he saith, the great dragon, that old serpent, which is called the deuill & Satan, vwhich deceiueth the vwhole vworld, & the accuser of our brethren,

brethren, vwhich accuseth them before God day and night, the same old subtil beast, saith he, is throwen downe. Lo herethe spirit of God giueth us to understand, that we haue an olde subtil serpent, the deuill, that by his craft hath deceiued the whole wworld, we haue such a furious beast our accuser: yea, that doth not reserue his matter till then only, but euen now is alwaies accusing vs before our God, and neuer ceaseth night nor day: it is high time for us then to looke about us, seeing we haue so craftie an accuser that hath by his subtiltie deceiued so many, and by his long experience is an old worne soldier in such dealing, yea, and our olde sworne enemie, furiously set on rage against us to destroy vs in a moment if he could: be sure we shall haue no fauour at his hand, but whatsoeuer he can lay against vs, for he hath bene priuie to most of our naughtie doings, yea the very authour him selfe, and we his slaues in doing them: wwell then ye see, seeing we haue such an enemie for our accuser, we had neede to furnish our selues on all sides against him. But what can he lay to our charge now? let vs see that: hath he any matter of waight to lay to our charge? Hee layeth to our charge matters of high treason against God the supreme King, and rebellion against his maiestie, and therewithall putteth in his plea, to prooue us guiltie of the forfeiture of our heauenly inheritance, & therefore to be throwne out into euerlasting fire: these matters then toucheth the quicke, seeing they concerne life euerlasting, or else death euerlasting: if we be convicted, there is no way with us, but euerlasting torment. But let us see what proofes he hath for his matter, what evidence he can bring into this high court to prooue this great action: for if he haue nothing to prooue and make good that, which he layeth against vs, then, although the action be never so great, it is to no purpose, it must fall and come to nought: for it may be he playeth with vs, as a company of his members vseth to deale with poore men here about us, who put in their adictions of thousands and thousands, and make simple men beleue that great matter is against them, and when all comes to all that poore men

men haue bene tossed from post to pillar up to London; and downe againe, and emptyed their poore purses among the rich lawers, then the matter falleth out neither so nor so, neither thousands nor hundredths, no not of a farthing weight, nor the very turning of a strawe: and yet great a doe made about it till it come to the triall, as though it concerned infinite worldes and mountaines of golde, and at the length all not worth a strawe. It may be then their master Satan purposeth so to deale with vs, as he hath taught these idle fellowes his seruants to play with poore folkes. It may be, I say, he purposeth to face out the matter with great bragges in this high court, and make us beleue we be in danger of hell, and losse of life euerlasting and such like, and when it commeth to the triall, nothing so: therefore let vs see what strong evidence he can shew for the prooofe of it. He bringeth in for the prooofe hereof no smaller stiffe then the very worde of God: he bringeth in the great charter made betwixt God and vs, wherein the Lorde bindeth himselfe to be our God, and we to be his pepole, if we performe the couenants therein contained: & we on our side do assent to the performance of the same, if he will vouchsafe to be our good and gratiouse god, & take vs to be his seruants & tenants: this great charter & handwriting of God confirmed, sealed, and ratified vnto vs, first by the old seale of the blood of calves and goates, secondly in the new seale of the blood of the Sonne of God: this same great charter & handwriting of God doth Satan bring in against vs, to prooue vs guiltye of forfeiture of the kingdome of God, and heires of hell fire, because we haue not performed the couenants of that writing; for that is one clause of the charter: if we do not fulfill all the couenants, that then we shoulde be excluded from the joyes of heaven, and haue Gods curse raigning ouer vs, as it doth appeare Deuter. 27. *Cursed, saith God, is every one, which doth not fulfill all that is written in the booke of this law:* Deut. 27. 26. *and the Gal. 3. 10.* Apostle Paul bringeth the same sentence in, to prooue that all of vs are guiltye of curse & condēnation, & saith moreouer, that the law doeth condemne us, because we did not performe the couenants contained therein. Yet see then what is brought against

brethren, vwhich accuseth them before God day and night, the same old subtil beast, saith he, is throwen downe. Lo herethe spirit of God giueth us to understand, that we haue an olde subtil serpent, the deuill, that by his craft hath deceiued the whole vworld, we haue such a furious beast our accuser: yea, that doth not reserue his matter till then only, but euuen now is alwaies accusing vs before our God, and neuer ceaseth night nor day: it is high time for us then to looke about us, seeing we haue so cratice an accuser that hath by his subtiltie deceiued so many, and by his long experiance is an old worne soldier in such dealing, yea, and our olde sworne enemie, furiously set on rage against us to destroy vs in a moment if he could: be sure we shall haue no fauour at his hand, but what soeuer he can lay against vs, for he hath bene priuie to most of our naughtie doings, yea the very authour him selfe, and we his slaues in doing them: vwell then ye see, seeing we haue such an enemie for our accuser, we had neede to furnish our selues on all sides against him. But what can he lay to our charge now? let vs see that: hath he any matter of waight to lay to our charge? Hee layeth to our charge matters of high treason against God the supreme King, and rebellion against his maiestie, and therewithall putteth in his plea, to prooue us guiltie of the forfeiture of our heauenly inheritance, & therefore to be throwne out into euerlasting fire: these matters then toucheth the quicke, seeing they concerne life euerlasting, or else death everlasting: if we be convicted, there is no way with us, but euerlasting torment. But let us see what proofes he hath for his matter, what evidence he can bring into this high court to prooue this great action: for if he haue nothing to prooue and make good that, which he layeth against vs, then, although the action be never so great, it is to no purpose, it must fall and come to nought: for it may be he playeth with vs, as a company of his members vseth to deale with poore men here about us, who put in their actions of thousands and thousands, and make simple men beleue that great matter is against them, and when all comes to all that poore men

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against vs to proove us to be cast off from God, and guiltie of the wrath and curs of God, here is the word of God brought against vs to proove the same, because we haue broken and transgressed the covenants which God gaue vs to walke in: & further to proue that we haue brokē them (if vve should be so impudent as to stand to the deniall) there is avouched the selfe same word of God, which flatly convinceth vs, and telleth vs that there is no man but sinneth; all haue sinned and stand in

1.Kin. 8. 46. need of the glorie of God: *If we should say that we have no sin, we deceiue ourselues, and bere is no truthe in vs:* these evidences

Rom. 3. 23.

1.Ioh. 1. 8.

and records out of the worde of God do beate vs downe to the hard ground before the iudgement seate of God, besides the record and testimonie of our owne consciences, which standeth in greater force to condemne vs, then a thousand witnessenes, especially before God, who is greater then our conscience,

2.Ioh. 3. 20. and knoweth all, yea many things which our consciences be not touched withall. Thus you see here is brought in, in this judgement, sufficient prooife against vs for our condemnation, it is no sleight nor slender stufte, but sound prooife out of the word of God: here is no counterfeit deeds, no forged eviden-

Mat. 5. 17.

ces, but such as are sealed and ratified by the Sonne of God himselfe, which testifieth of himselfe, that his comming was

Mat. 5. 18. not to disanull them, but to fulfill and accomplish them: wee

Luke 16. 17.

Ioh. 12. 48. must not then thinke, but that this geare, that is here brought

Mat. 24. 35. in against vs, will stand and be allowed euen before the Lord in his tribunall seate, because it is nothing but his owne word, by the which he telleth vs he will judge vs: and though hea-ven and earth passe, yet that word never passeth: wherefore it standeth vs now in hand to see how this matter may be answe- red on our part: we had need to looke about vs, and seeke for as good stufte for the answering of the matter to our discharge, as

* is brought in against vs to our condemnation, or else (the Lord knoweth) we be in miserable case: vnslesse we haue as sure prooife out of the selfe same word of God for our discharge, there is no remedy but we perish every mothers child: for the Lorde can not goe against his worde. let vs see then, good brethren, how we can answer the matter, and let vs beware that we bring not

our

our oynne cauills against God, nor the deuices of our oynne
braine, nor that vwhich vve thinke good of our selues, unlesse
it haue his ground on the vword of God, vwhich onely must be
the great court roles that this heauenly iudge vwill use in this
court. And this is one speciall cause that mooveth me to han-
dle the matter of our saluation before the throne of God, & not
as here upon earth, because every fond devise of ourovn foo-
lish head seemeth to vs vwhile vve keepe vs here belovv to be
most excellent & sound, as nothing can be more; every toy &
trifle that liketh vs, seemeth to be so firme & strong, as God
must needs yeeld unto our liking: but it shalbe far othervvise
vwhen it comineth to be handled before God: all such imagi-
nations must needs vanish avvay as smoke before the iudge-
ment seate of God: nothing can abide his presence there, but
only his oynne blessed vword, and that vwhich is grounded upo
it. Let us therefore so examine the matter of our saluation, as it
may stand stedy & strong before the eternall God against Sa-
tan, sinne, & all the povvers of hell. Let us come now to the an-
swering of the matter. There hath come proofof against vs as
ye haue heard out of the vword of God, that vve are all oysac-
cursed of Gods oynne mouth, because vve haue transgressed Deut.27.26,
his lawv and holy commandements, this is prooued against vs: Gal.3.10.
vwhat shall vve say, can vve deny it? not unlesse vve vwill denie
God himselfe, for it is prooued unto us out of his vword, that
all of vs haue sinned, & none but sinneth, vve can nothen deny
that; & if that be graunted, the other must needs follow, that
vve are therefore subiect to the curse of God & eternall death,
because it is written, that *the reward of sinne is death*: & Cur- Rom.6.23.
sed is every one that doeth not abide to fulfill all that is written in Gal. 3.10.
the booke of the law: it is then apparent, that the vvrath of God
is pronounced upon us for our disobedience to God: that can
not be denied, vwhat shal vve say then? vve stand before God
to ansver the matter, vwhat shall vve say to it? I am afraide a
great number of us are far to seeke in these lawv points of our
saluation, although vve be otherwise never so excellent, cun-
ning & skilfull in other lawv matters to handle them maruci-
lous subtilly & vviseley, I am afraid for all that vve are farre to

learne in these most chiefe & waightie causes of life & death eternall. And yet I know we be not altogether without our answers, such as they be, very simple (God knoweth) & slender, far unmeet to come before so glorious a judge in so waightie causes. We doe not deny but we haue broken these blessed commandements of God, we confesse that, but in the meane time, vve haue our shifts & gloses to assvage the matter withall: vve can alledge for our selues, that although vve haue broken Gods commandements & offended God, yet they be not so great offenses as deserue any great punishment: & herein vve be marveilous eloquent to paint out the matter, to make our selues beleue that our sins be not so great, because we see other men haue done greater: or, because vve see our selues void of notorious crimes, & such as be punished by the magistrate: vve can very readily alledge for our selues; what man? I trust I am not so great a sinner, I thank God I am no theefe, I labour truly for my liuing: nor, I am no murtherer or common whoremaster, & such like: and hereupon we set our selues in a good stay, & never busie our selues to answer the matter any further before the throne of God: but conclude with our selues that God must be goodvntous, because vve be not so notorious sinners, as outragious men be. Yea (good brethren) but will God be so answered think you? wil this stand for good euidence before the throne of God? Doth the wvord of God say, Cursed be every one that doth not abide in the greatest commandemēts, as in abstaining from murther, manslaughter, whordom, these & such like? doth it speake on this matter only? no it goeth further & faith, Cursed be every one that doth not abide, & fulfill all that is written in the book of the law: it doeth not say, some part, but all: & so forth in the rest. Although thou be no whoremaster nor murtherer, & yet be a swearer, thou haft not fulfilled al.

* And therfore the Apostle S. Iames reproacheth such kind of people as dare so boldly blanch with Gods commandements, to think themselues in good case for doing one or two of the commandements, & negleēting the rest. He telleth vs, *Whosoever should fulfill all the commandements, & yet breake but one of them, is guiltye of the whole burthe of the law;* which threatneth curse to the

the transgessours & breakers of any one, yea euen of the least, as Christ Iesus also witnesseth: yea further, Gods commandemēts be so pure, deare, and precious, that they are to be fulfilled and done not only with our outward body, but especially with our heart: for the commandements of God are spirituall, (so saith Paul) & pearce euen to the heart: & God that giueth them, is not God of our bodies only, but also of our soules, & therefore giueth us lslavves not only to tye our hands frō doing euill, but the heart also frō thinking & devising euill, because he is a God that loueth pure truth & sincerty, not only in outward shew, but especially in the inward heart, as testifieth the Psalm. Ther-
 fork Iesus Christ doeth tell vs, that they be broken, not only whē our body doth cōmit the outward fact, but also euē when the heart doth break it, although the body haue not done it, that thou art guilty before God, when thy heart hath broken it, Mat.5.22. euen whē thou haft lusted after thy neighbours wife, thou haft cōmitted adultery in thine heart, saith Christ: yea, and if thou speak but a railing or reprochfull sentence, thou art guilty of hel fire: & although thou never neither kill thy brother nor smite him, yet if thou hate him in thine heart, thou art a mankiller before God, who condemneth the thoughts of our hearts. Yea & further, it must be done not only with thy heart after a cold fa-
 shion with some part of thy good wwill & liking, but cheerfully with all the heart, with all the mind, yea & with all the soule. So that although vve could fulfill all the cōmandements of God, & yet break but one of them once in al our life, yea & although it were but in our heart, yet that vword condēneth vs as guilty of Gods curse, vwhich saith, *Cursed is every one, which doth not fulfill all that is wrtten in the booke of this law:* if any one cōmandemēt be but once in all our life brokē, all is not fulfilled, & therfore is a curse pronounced against vs. This is brought in against vs ye see, and alledged to prooue vs guilty of the curse and vengeance of God, for breaking his commandements: the least of them, although it were but in thought, yet sufficient to throw vs downe to hell: all this is brought against vs out of the word of God in this iudgemēt, & therfore cannot be answered with gloses: we may vvel enough surmisse of our own head what we think good here below, whē we come before god nothing wil

Mat.5.19.

Rom.7.24.

Psal.51.2.

Mat.5.22.

1.Ioh.3.15.

Matt.22.37.

Gal.3.10.

learne in these most chiefe & waightie causes of life & death eternall. And yet I know we be not altogether without our answers, such as they be, very simple (God knoweth) & slender, far unmeet to come before so glorious a judge in so waightie causes. We doe not deny but we haue broken these blessed commandements of God, we confess that, but in the meane time, vve haue our shifts & gloses to assvage the matter withall: vve can alledge for our selues, that although vve haue broken Gods cōmandements & offended God, yet they be not so great offenses as deserue any great punishment: & herein vve be marveilous eloquent to paint out the matter, to make our selues beleue that our sins be not so great, because we see other men haue done greater: or, because vve see our selues void of notorious crimes, & such as be punished by the magistrate: vve can very readily alledge for our selues; what man? I trust I am not so great a sinner, I thank God I am no theefe, I labour truly for my liuing: nor, I am no murtherer or cōmon whoremaster, & such like: and hereupon we set our selues in a good stay, & neuer busie our selues to answer the matter any further before the throne of God: but conclude with our selues that God must be goodvntous, because vve be not so notorious sinners, as outragious men be. Yea (good brethren) but will God be so answered think you? wil this stand for good eidence before the throne of God? Doth the vword of God say, Cursed be euery one that doth not abide in the greatest commandemēts, as in abstaining from murther, manslaughter, whordom, these & such like? doth it speake on this matter only? no it goeth further & saith, *Cursed be every one that doth not abide, & fulfill all that is written in the book of the law: it doeth not say, some part, but all: & so forth in the rest.* Although thou be no whoremaster nor murtherer, & yet be a sweare, thou haft not fulfilled al.

¶ And therfore the Apostle S. Iames reproueth such kind of people as dare so boldly blanch vwith Gods commandements, to think themselues in good case for doing one or two of the

James 2. 10. commandements, & negleting the rest. He telleth vs, *Whoever should fulfill all the cōmandements, & yet breake but one of them, is guiltye of the whole burthē of the law;* which threatneth curse to

the

the transgreſſours & breakers of any one, yea euen of the leſt, as
 Christ Ieſus alſo vvitnesſeth: yea further, Gods commandemēts
 be ſo pure, deare, and precious, that they are to be fulfilled and
 done not only with our outward body, but eſpecially with our
 heart: for the commandements of God are ſpirituall, (ſo faſh
 Paul) & pearce euen to the heart: & God that giueth them, is
 not God of our bodies only, but alſo of our ſoules, & therefore
 giueth us lasses not only to tye our hands fro doing euill, but
 the heart alſo fro thinking & deuiling euill, because he is a God
 that loueth pure truth & ſincerity, not only in outward ſhew,
 but eſpecially in the inward heart, as teſtifieth the Psalm. Ther-
 fork Ieſus Christ doeth tell vs, that they be broken, not onely
 whē our body doth comit the outward fact, but alſo euē when
 the heart doth break it, althoſh the body haue not done it,
 that thou art guilty before God, when thy heart hath broken it, Mat.5.22.
 euen whē thou haſt luſted after thy neighbours wife, thou haſt Mat.5.22.
 comitted adulterie in thine heart, ſaiſh Christ: yea, and iſ thou
 ſpeak but a railing or reprochfull ſentencē, thou art guilty of hel-
 fire: & althoſh thou never neither kill thy brother nor ſmit
 him, yet iſ thou hate him in thine heart, thou art a mankiller be-
 fore God, who condenmeth the thoughts of our hearts. Yea & 1.Ioh.3.15.
 further, iſ must be done not only with thy heart after a cold fa-
 ſhion with ſome part of thy good vwill & liking, but cheerfully Matt.22.37.
 with all the heart, with all the mind, yea & with all the ſoule. So
 that althoſh we could fulfill all the comandements of God,
 & yet break but one of them once in al our life, yea & althoſh
 it were but in our heart, yet that vword condenmeth vs as guilty of
 Gods curse, vwhich ſaiſh, *Cursed is every one, which doth not fulfill Gal.3.10.*
 all that is written in the booke of this law; iſ any one comandement
 be but once in all our life broke, all is not fulfilled, & therfore is
 a curse pronounced againſt vs. This is brought in againſt vs ye
 ſee, and alledged to prooue vs guiltie of the curse and venge-
 ance of God, for breaking his commandements: the leaſt of
 them, althoſh it were but in thought, yet ſufficient to throw
 vs downe to hell: all this is brought againſt vs out of the word
 of God in this iudgement, & therfore cannot be anſwered with
 gloſes: we may vvel enough ſurmife of our own head what we
 think good here below, whē we come before god nothing wil
 ſcrue

serve but his vword. It vwill not availe thee a stravy (vwhen thou shalt stand before the judgement seat of God) it will not availe thee to say, O good Lord, I graunt indeed I haue sinned, but yet they are but small sinnes, for strait thou shalt haue ansver, *Cursed is every one that doth not fulfill all*, not onely the great, but also the small, these gloses vwill not serue at that day: and yet see how many are caried avvay novv a dayes by such imagination of Gods commandements. For a great number think, that if they be not notorious sinners before men, they shall be vwell enough: for they think that the rest of their sinnes are not of so great vvaignt because they be knovvn only to God, & not greatly hated of the vworld: & this the, fall into because they measure the breach of Gods commaundement by the rule of their ovne judgement, or by the common opinion of men. But alas (good brethren) it vwill go farre othervvise vvith vs before the judgement seat of God, vwho vvil measure the breach of his blessed vwill not by mens vword, but by his ovne vword: & that vword telleth vs, that the revward of the leſt sin is death. We must ſeeke thenfor more ſound ſtuffe then thiſto anſver our caufe, or all vwill else go vvrong vvith vs. We go on yet further vvith the matter, & vwhen vve are conuicted that our ſinnes are great & grieuous before God, vve acknowledg it to be ſo, but vve haue remedy enough for it, as vve think: for vve bring in to anſver the matter, the punishments vvhervyvith vve haue puniſhed our bodies, as pining our ſelues vvith fasting, vvhipping, ſcourging, & ſuch like: and theſe things vve think be a ſufficient recōpence to God for our ſins, as ſo much as he muſt needs be ſatiſfied vvith, & therfore vve call them Satiſfactions. oh, (ſay vve) vve haue ſinned indeed, & our ſins be grieuous, but yet for althat vve haue pinched our body for our ſins, vve haue ſcoured our ſelues every day, vve haue gone on pilgrimage in froſt & ſnowv barefoot, and therfore although vve haue ſinned, yet we haue ſatiſfied God for our ſins: vvee truſt this vwill be a ſufficient recōpence to God for our ſins: yea but let us ſee, whether thiſ wil be a ſufficient anſver before God, vwhether God vwill take thiſ recompence for our ſins or no. The Lorde our God hath appointed in his vword a far greater punishment and recompence for our ſins, then can befall the body of man: whē

Rom.6.23.

they haue pined it all that euer they can: the punishment and
due debt of our sinne by the word of God, is not onely a puni-
shment of the bodie but also of the soule, not onely for a cer-
taine time of daies and yeares which haue an ende, but daies Matt. 25. 41.
and yeares which neuer ende. It is the fire which neuer goeth 10. 18.
out, which can neuer be quenched: it is the worme which ne- Marc. 9. 44.
uer dieth: it is a second death, where men be alwaies dying, Apoc. 20. 6.
and neuer can make an end, because it is everlasting: this is the and 21. 8.
iust recompence of our sinnes: we must not then thinke we
haue trimly satisfied for our sinnes, when we haue vndergone
and taken vpon vs certaine punishments in our bodies, which
we thinke be very grieuous; for although we shold our whole
life long pine our selues with the greatest and extreamest tor-
ment that could be, it is nothing in comparison of that full
measure of punishment for our sinnes, which God setteth
downe: for that is not for a day ortwo, or as long as we liue,
no not for twentie thousand yeares, but for euer, euer euer, and
hath neuer ende: and not onely in the torments of the bodie,
but also in soule, the grieve whereof can not be expressed, a
thousand times more intollerable then any grieve that can
come to the bodie. Doth the Lord God say, VWhipped be that
bodie for certaine yeares, which doth not fulfill all that is writ-
ten, &c. no, he saith no so; but he saith, Accursed be he: I trow Gal. 3. 10.
the curse of God stretcheth further then the bodie of man: the
curse of God containeth in it all the torments that can be de-
vised both in soule and bodie, euen as his fauour and goodnes
containeth all happines. This curse of God which is due for
our sinnes, as it containeth all the torments which can be de-
vised both of soule and bodie, so is it set forth vnto vs in Scrip-
ture by such things as seeme terrible vnto vs, to expresse vnto
vs more deeplye the terror of it by such things as seeme ter-
rible vnto vs in this earth: as fire that can not be quenched, Matth. 5. 41.
burning lake, second death, damnation, where is weeping and Apoc. 19. 20.
wayling and gnashing of teeth, and such other like kinde of and 20. 10.
speeches, to expresse vnto vs the horrour of the same: not that Marc. 9. 44.
any terrible thing in this life can sufficiently expresse the hor-
rour of these paines, as they are in deede, for the tongue of man
can

can not vtter, nor heart thinke the torment prepared for sinne. The burthen thereof caused the deare Sonne of God to sweat, not vsuall sweat, but droppes of blood, not one or two drops,

Luc.22.44.

but in such abundance, but in such abundance, that it came flowing downe to the ground: the waight of the punishment of our sinnes, is more grieuous then men doe thinke. Let vs not then flatter selues, good brethren, and dally in this matter with our God, bringing in recompence and satisfaction for our sinnes, after our owne devising, it will not stande for good stuffe before the iudgement seat of God: if we will take vpon vs to satisfie for our sinnes, then we must take vpon vs hell fire, the curse of God, eternall death, for these punishments hath the Lord God appointed to be due for our sinnes. Let vs not then thinke that the tormentes of our bodie, although it be never so hainous as long as we liue, although it be an hundred yeare can be any sufficient satisfaction vnto GOD, no not forthe least of our sinnes, for we see flatly that the Lord him selfe hath appointed farre greater, to be endlesse both in soule and bodie forever. Peraduenture it may be, that we shall think our selues well ynochough eased by these satisfactions, so long as we are quiet here be low, and no torment commeth to our consciences, but alas, when we must answer it before our God, all these our dreames must needs vanish away as smoake, from the presence of our God, because they haue not their ground vpon the worde of God, by which all thinges must be tried in that day. It is alleadged vs before the great iudge, that

Ioh.12.48.

we haue sinned: we confesse it, but we say, we haue satisfied for our sinnes, we haue pinde our bodie with fasting all our life long, we haue gone on pilgrimage barefoote and bare legged, we haue whipped our bodie till the blood every day, we haue worne hairecloath vpon our bodie, and this we haue done for

a recompence for our sinnes: God answereth vs by his word,

I haue appointed the due recompence for sinne, my euerlasting

Marc. 9. 44. curse, the worme that never dieth, the tormentes of hell, haue

.Matt. 16.28. ye suffered these, and ouercome them? we must needs con-

fesse No: but we say, yet good Lord we haue suffered a little in our bodie: but he saith, the punishment which I appoint is both

both of soule and bodie euerlasting, and therefore that punishment which ye bring in, is not able to answer the debt, it is but onely a forged recompence of our owne braine. This geare then good brethren, can not fall out iumpe in the iudgement seat of God, the Lord our God will not be satisfied with our answer to the debt, which we forge of our owne head, but he wilbe answered the true debt in deede: the true debt which we owe our God in deede for our sinnes, is the euerlasting curse of God, which never hath ende, it is not a certayne punishment of the bodie for a certayne time, that is but false and forged of our owne head, that is not the right debt. Is it not an intollerable thing, and not to be suffered before a mortall iudge, when as the right debt is a thousand pounds, to bring in stead thereof a false forged debt of halfe a mite, and there face out the matter, as though all were discharged, because he can bring prooefe y-nough, that that forged debt is discharged? can this be suffered among earthly magistrates? and shall we thinke to glose out the matter with our forged debts before the heauenly iudge? There is sound prooefe come in against vs, that we are indebted vnto our God the penaltie of his curse, euerlasting torments both of soule and bodie, this debt must be answered vnto our God, or else wee shall never be discharged, this our right debt must be paid, and sure prooefe brought in how it is paid, or else wee shall never haue our generall acquittance, but lyue in the prison of hell for euer. The like is to be said of all other the satisfactions, that haue beeene forged by man, they can not stand in this iudgement. That same great and horrible Masse, which hath bin thought to be a sufficient recompence for the sinne both of the liuing & the dead, it can not stand before the iudgement seat of God, it is but a counterfeit payment of our debt: the true payment is to pay the true debt of our sinnes, and that is the curse of God, but the Masse is not the payment of that debt, that is too waightie and heauie both for the master and the masse it selfe, to ouercome the torments of euerlasting death; that can not recompence God there for our sinnes, seeing the true and onely recompence is, to vndergoe the torments of hell due for all our sinnes. Neither can their forged

pur-

purgatorie paines be a recompence to God for our sinnes, because the true debt vwhich must be answvered, is infinite and without end: the full punishment which we owe for our sinnes is incomprehensible and infinite, euen as our God, against whome the offence is committed. All these then, and whatsoever haue bin devised by man, will fall out in the day of iudgement to be no payment, but onely forged payments, and so we found alwaies guiltie, and our debts vnanswverable: it standeth vs in hand(good brethren) to looke to it, you see it is a more waightie matter, then men doe commonly iudge it, it will not be so soone discharged as men doe dreame. leu vs take paines in it for Gods sake, nowe while we haue time, and not flatter our selues with our owne weenings, the Lord will not so be answred at our hands: he giueth vs nowe time to looke for the answering of it, he giueth vs his blessed word, wherein we may learne how to answere it, euen to the full: if we carelesly passe ouer this time of mercie, and seeke not for this geare, we shal herafter tast of his iudgements without mercie. VVell, thus ye see all this stufte that is yet brought in, will not serue to answer the matter: we must trie further what we can say for our selues: we goe on yet further, and will acknowledge that we haue sinned grievously, and that our sinnes are horrible, but we thinke althoough we haue done many ill deedes, yet because we haue done many good deedes, we thinke God must needs hold vs excused: and therefore we thinke our almes deedes and many praiers, and fastings, must needs binde God to giue vs heauen for them, we thinke we may addle heauen(as they say) by our good deedes. But the answer is giuen vs herein, that was giuen vs before, that the recompence to God for our sins, is not two or three good deedes, no not twentie thousand thousand, but the curse of God, death, and damnation: that must be sustained and overcome, or other recompence to God is there none. True it is that the Lorde promiseth vnto vs euerlasting life for doing his commaundementes: he that doth them shall live in them: God promiseth life to the doing of his commandement. yea euen euerlasting life, but then he requireth that they be done not in part (as hath beene said before)

fore) but in whole, and that with althe heart, with all the mind, with all the soule: vpon this condition in deede, that we doe all his commandements, and nevere breake one of them, he putteth vs in good assurance of euerlasting life, and surely he will not faile vs, if we performe all those couenants: but if so be we breake but one of them, we then forfeit our hold, & incurre the penalty of the breach of the couenants, which is the euerlasting wrath of God: for so doth God say, Cursed is euery one which doth, &c. The life euerlasting is, as ye would say, let to farme to vs, to haue and to hold to vs and our posteritie for euer, vpon this condition, that we performe all such and such couenants as are contained in the booke of God: Doestheſe, ſaith God, and thou ſhalt haue life. But provided alwaies, that if thou breake any one of them once in all thy life, then accursed be thou from my face: here is indeede heauen promised to vs, if we do Gods commandements, but then we muſt doe all, and not ſome one, or elſe we forfeit all. Now let all the men vpon the earth come and ſtand before the iudgement ſeat of God, and let me ſee amongſt them al, that euer haue beene, or euer ſhalbe to the end of the world, let me ſee if any one can be found, that euer hath done all theſe commandements of God, that he may iuſtly challenge his right and interest in heauen by it: let me ſee if ſuch an one can be found; onely one excepted, Ieſus Christ God and man. The Scripture and worde of God flatly condemneth all of vs of ſinne, and therefore can we challenge no right nor interest in heauen by our deeds, because we haue not done all: but rather our interest for our deeds is of right in hell, because we haue broken ſome one, yea all, and all againe euē the best of vs all. VVe muſt not then ſeeke to claime heauen by our deeds, but we muſt be carefull howe to be deliuered from hell, which we haue deserued by our deeds. Thus you ſee then it will not auiale to alleadge one or two good deeds before God, no nor twentie thouſand, vnielſe thou bring the full performance of the deeds of the whole lawe: for God promiſeth not life but to the performance of the whole: our good deeds will not ſerue vs then to ſet againſt our euill for payment before God, ſeeing one of our euill deeds, euen the leaſt which

Gal.3.20.
Rom.7.4.
& 3.10.
& 4.15.
Gal.3.20.

Rom.6.23.

we doe or thinke, condemneth vs to hell. We can not seeke life then in our works, because we are not able to perorme all, and neuer offend: and that is that the Apostle so often saith, That by the deeds of the Law, no man can be saued: that the law worketh death, bringeth the knowledge of sinne, worketh wrath, can not give life, &c. because we doe not fulfill it. This wil then seeme for no answer before God, to say I haue sinned, but I haue done so many good deeds for the recompence thereof: for he answereth out of his owne worde, that the reward of sinne, is death, and he will take no other recompence, but that which he himselfe hath set downe, and therefore we must looke that that may be carefully sought. Thus then, good brethren, in viewing the true and right debt which we owe to God for our sinne, it bringeth to nought all forged debts of mans braine: for seeing the curse of God, euerlasting death and damnation, is the iust punishment which God hath set downe for our finnes, and all our fastings, masses, pilgrimages, pardons, scourgings, mans-merits, wilfull pouertie, watchings, prayers, almes deedes, purgatories, will not serue to recompence God, because the punishment is farre greater then all these, and a thousand such like: And yet herein, good brethren, I would not haue you take me, as though I did speake against fasting, praying, and almes deedes doing, I doe not meane so, the word of God straightly chargeth vs both to fast, pray, and exercise our selues not onely in almes deedes doing, but also in all other kinde of well doing, and the Lord knoweth we are too slacke in such matters (but I shall haue occasion to handle those matters hereafter, God willing:) my meaning nowe, I say, is not to speake against fasting, prayer, and other good deedes, for the word of God comandeth them to be done: but here onely I tell you out of the word of God, that these and all the good deedes that ye doe, can serue for no part of the least recompence to God for one of your least finnes: for the least deserueth euerlasting death. You see then it is a greater matter to satisfie God, the to bring in a companie of good deeds, seeing our least euill deede hath the threat of Gods euerlasting curse: that debt must be satisfied, or else the Lord our God will

will never be satisfied. The Lord will not accept our owne forged debts, but he will haue the true debt answered : this is a great matter, and deepeley to be wayed, good brethren, that we may vnderstande the depth of our saluation to be more waightie, then it is generally accounted. This maketh men so careles of their saluation, as common they are, because they dreame the price of sinne to be so vile, that a certaine pining of the bodie will satisfie God for it, or that a little holy-water will wash it away, or certaine deeds doing, or certaine prayers said, will please God for it : they doe not way that the debt for sinne is Gods curse and condemnation. And surely nowe in these our daies in the time of so great light of the gospell, the people are maruelously ignorant of their saluation : generally they know no other way to be saued, but by their good deeds, and yet they be void of them too (God knoweth) and hereof commeth that common saying, framed in the time of darkeenes, and continued still among vs, *that we must carie nothing with vs but our good deeds and our bad*; and where is Christ Iesus then? If he be not in our hearts, we shall never come to life e- Eph.3: ternall: if we haue Christ, we haue life and all : if we haue not Christ, all our good deeds and bad deeds we carie with vs, shall nothing auiale vs, but throw vs downe to hell. This will not then serue before our God, to bring in our good deeds for recompence of the debt we owe, which is the very wrath of God: we must then yet looke further, what we haue to say for our selues, and lay in for answer of the matter. VVe goe on yet further, and will acknowledge our selues sinners, and all that hath beene said before, that the punishment of sinne is euerlasting death, and that nothing that we can doe is able to recompence or satisfie God for it; but yet we haue our starting holes, & windings whereby we can winde and wring our selues iollily out of the matter, that we may more safely lye and continue still in our most senseles securitie and wilfull wretchednes and blockishnes. VVe flatter and soothe vp your selues with the mercies of God, and because we heare that the Lord God is mercisfull, we sleepe in the matter, & never go about to see his justice.

justice answered, but content our selues with these vaine glories, that he is a merciful God, and therefore we will neuer trouble our selues about the matter to see our sinne answered: for why? God is mercifull, we shal do wel ynoough with him. Yes, but is not God also a iust God? is he not also a true God? is he not an hater of sinne? is he not a sincere and grievous punisher of sinne? Wilt thou make the Lord so mercifull a God that he shall not be also iust? wilt thou make him so mercifull, that he shall not be also true? shall God become so mercifull to forgiue thy sinnes, that he shall not be also iust to punish thy sinnes? wilt thou haue him so mercifull, to passee ouer thy sinnes, that he shall not be also true to execute to execute that, which he hath appointed for the rewarde of thy sinnes? The Lorde hath appointed for all sinnes, yea for the least breach of his commaundements, (as hath beene prooued before) eternall death. Is God false and vntrewe when he saith, Cursed is euery one, which doth not abide, and fulfill all that is written in the booke of the Lawe: is not this sentence true? wilt thou haue God in forgiuing thy sinnes goe backe with his worde here, and play as men play, say and vsay, one thing to day and an other thing to morrow? and wilt thou haue the Lorde of truth in forgiuing thy sinnes, to forget all truth, as he shall not looke vnto the execution of the curse vpon thy sinnes, appointed by the euerlastynge truth? It will not availe thee to alleadge Gods mercie to forgiue thy sinnes, vulesse thou seeke also the satisfying of Gods truth and iustice which punishment thy sinnes. The Lord God can not of his iustice and truth, but he must needs punish all sinnes of all men with his heauie curse, which he hath appointed for all sinne in all men, as he is also a mercifull God notwithstanding when he hath appointed a meane to saue from this curse all those that be his, God cannot then goe backe with that which he hath spoken, because he is the truth that can not lie: he must therefore needes vulesse he should denie him selfe, punish thy sinne with euerlastynge curse, because he hath so spoken, that both meant it, and can not goe from it, but must needs execute it. If thou say; yea but he is merci-

Rom. 3.4.
Ioh. 3.33.

Gal. 3.10.

mercifull, and therefore I trust he will no[n]t it is answered, he is iust and true, and therefore hee must and will. Let vs see now vwhat all the vvranglers vpon the earth can say to it, in bringing in all their brabbles against God to impeach Gods cleare iustice and truth, to establish their fleshly mercie, such a mercie in God as they dreame, that doeth uphold their carnall securtie and beastly pleasures. Nay, nay, they shall finde him a God of iustice, a severe reuenger of all such contempt, a sharpe judge against all such worldly heartes, that vnder pretence of Gods mercy set them dovvne in all sinne and filthinesse, never seeking for the remedie hereof in this time of mercie, they shall finde it I warrant you too true. The Lorde God giue vs hearts and mindes to thinke upon it while we are here, for all such gloses can not prevale against God in the day of the Lord. True it is, that the Lord is a mercifull God, a God of all mercies, yea so mercifull that all his vvoikes are iudged 2.Cor.1.3. with his mercies, yea even unto those that he doth of his iustice condemne. They can not deny, euen the damned cay. & 8645. Psal. 145. 8. tiffes can not denie, but that the mercies of God haue bene powred upon them abundantly, yea a thousand thousand fold: it is Gods mercie that makeith the comfortable suane to shine vpon them, that maketh his sweete shourees to water their groundes, that maketh their land fruitfull, that giueth them eyes to looke vpon the light, eares to heare, feete to walke, to take the profite and benefite of all Gods blessings: these singular mercies and a thousand more, it can not be denied but God shewveth vpon the wicked and damned creatures, as vwell as vpon his ovyne children, but they like carnall svinie doe abuse them every one of them: they vwill not giue their eares to heare the vvorde of life, they vwill not giue their heartes to take pleasure in it, they vwill not vse their feete to seeke after life, they cast of all these heauenly mercies of God, and abuse Gods benefits to deuillish uses, there eares are open to heare wickednesse, vanitie, and filthinesse, their tongue loose to speake lyes, abomination and naughtinesse, their feete swift to shedde innocens

innocent blood, and all other the great mercies of God doe they horribly abuse to their utter condemnation, so that they can haue no iust cause to wrangle against God, but must needs acknowledge their condemnation to be most iust, hauing tasted so many of Gods mercies, and utterly abused them. So then this their wrangling shifte of Gods mercie will helpe them not a vybit in that day of judgement, but rather increase their damnation; and let vs that be the children of God here also be admonished that it will not availe vs to alledge Gods mercy for vs, unlesse we can also as vwell alledge hovv his iustice and trueth is satisfied. And this must now be looked for, vwhile vvee are here, God giueth vs our life to this ende: vvee must seeke for it more earnestly a thousand folde, then for our bodily life, as ye often haue heard. Let vs not flatter our selues with these speeches, God is mercifull, God is mercifull, and therefore vwill forgiue vs our sinnes, but also let vs acknowledge that God is iust and true, and therefore must punish our sinne euen vwith that same punishment, that hee him-selfe hath appointed: and let vs be carefull nowv to seeke out how and by what meanes this same iustice and truth of God in punishing our sinne may be answered, that vve may be saved. Well then, because God is true, which hath appointed euerie of our sinnes to be punished with damnation, and therefore vwill haue it so, vve must therfore seeke hovv this same may be vndergone and ouercome. Are vvee able to take this heavie curle vpon vs, and make an ende of it? It is endesse, the vvorke that neverdieth, the fire that can not be quenched. The most highest, that euer were, are, or euer shall be of the posterite of old Adam must needs shrink vnder this burden, no flesh is able to sustaine and ouercome it: the damned soules indeede doe feele the waight of it, & shall both in soule and body feele the full measure of it after the last judgement, but they shall neuer be able to ouercome it, they shall alwaies be dying and neuer die, they can not make an ende of it, they can not ouercome it. Let all flesh

Mark. 9. 44. Matt. 25. 40.

Fleſh ſtoope then vnder the heauy judgement of God vpon ſinne, let us pull downe our loſtie creftes, which we ſo proudly ſet up, & let us learne at length to humble our ſelues under the hand of our God, and ſeeke otherwherē then in our ſelues the diſcharge of this heauie burthen of our ſinnes, which ſo preſeth dovvne all the posterite of Adam, that the holieſt quaile vnder it. It is time for vs to looke to it, and high time: yee ſee vvhat iſlaide againſt vs in this high court, whereunto we are ſummoned, euen matters of high treason againſt the king of glory, wee can not deny it, the matter is ſo evidently prooved againſt vs by Gods ovvne mouth in his word, and therfore guil- tie of the foruiture of our hold and intereſt of euerlaſting life, and to be puniſhed with everlaſting death, as a iuſt recompence for our treason & rebellion againſt our God. No other forged recompences of our ovvne fancy will be received, no preſence of Gods mercy will colour the matter againſt Gods truſt and iuſtice. What ſhall we doe now? we in our ſelues cannot indure and ouercome that ſame punishment of our rebellion, ſhall we ſtand to it, and ſtiche by it, to take the debt vpon vs? then we utterly periſh: and if we bring any other debt but that, it will not ſerue; ſo that both that debt, & no other forged debt muſt be anſwered, and we alſo are not able to pay it. What ſhall we doe in this caſe? Iuſtice muſt proceede, the law muſt haue his course: if it were a vvorlidy matter we could deuife ſhiftes for it, to ſauē vs from the Iayle: vvhen the matter is fully concluded againſt vs, that the debt muſt needeſ be anſwered, and wee not finde our ſelues able to diſcharge it, our laſt refuge is to trie our friends, and trie if vve can finde any of abilitie, that can and will pay it for vs, and if wee haue founde out ſuich a one that vvill vndertake the debt for vs, we are diſcharged: We ſhall ſee, good breethen, if vve will be conuerſant in the vvorde of God, that the Lorde God hath beene as carefull for vs in this point, as any of vs could be carefull for our ſelues in our ovvne vvorlidy cauſes: he hath provided for us a good and truſtie friend, that freely and frankely hath diſcharged for vs the vvhole debt. We finde in the word of God that ſame true and truſtie friend, that hath paid

2.Ioh.2.1.

paid the debt for vs; that although the angels can not helpe here, nor the Saines, nor any other creature in heauen or earth, the Sonne of God steppeth out, and taketh to him that which pertained to vs and vvas ours, and whatsoeuer Gods iustice & truth doth require on vs, he willingly hath performed it for vs: whatsoeuer is due for our sinnes, he hath willingly taken it vpon him, and discharged it: and because he could not tast of the punishment of mans sinne, vnelle he had bene man, he tooke

Gal.4.4.

Heb.2.9,10.

& 4.15.

1.Tim.2.15.

upon him true flesh of the virgine, that he might become perfect man, as vve are subiect to all infirmities, sinne onely excepted: and that he might not only as man sustaine and abide the punishment due to our sinnes, but also (which no man can do) ouercome and make an end of it, he ioyned his Godhead with his manhood, so being perfect God and perfect man, hath fully in our nature paied whatsoeuer the iustice of God can lay

Rom.8.3.

Gal.3.13.

Matt.27.46.

Esa.59.2.

Luc.23.46.

1.Cor.4.

Dph.1.10.

against vs. What is due to our sinnes? death: he hath sustaine death. What is due to our sinnes? curse: he became accursed for vs, sustaineing and abiding the fierce and terrible wrath of God for our sinne: as testifieth the Apostle: that he deliuered vs from the curse of God, in that he became accursed for vs: for it is written, *Cursed is he that hangeth upon the tree.* This was an apparent proofe vnto vs that hee hath vndergone the curse for vs: and partly he giueth vs to vnderstand the heauiness of it, vwhen he mightly crieth vnto his father, *My God, my God, why hast thou forsaken me?* He felt the tast of abiection to be cast off from God, for that same is a part of the curse of God which is due to our sinnes, according as the holy ghost saith, *that our sinnes do separate us from God:* vve deserve then to be

cast off from God, and this same sharpe abiection did Christ sustaine and yet ouercame it: for although he cryed never so louyd as forsaken of God: yet he willingly yeeldeth his soule

into the hands of his Father: *Father, into thine hands I commit my spirit.* And although he suffered death, yet by suffering he ouercame death, and rose vp from death, and is ascended vp

into heauen, aboue al power and principalities of things in heauen, in earth, or in hell. Here then you see Iesus Christ the

Sonne

Sonne of God, taking vpon him our nature hath borne and overcome for vs whatsoeuer God of his iustice and truthe can lay against vs. And here behold the depth of the miserie of Gods eternall wisdome, his mercy and his iustice ioyned together: his mercy in forgiuing our sinnes, his iustice in punishing our sinnes: his iustice that would not suffer one of our sins unpunished, but euē with his heavy curse doth reward them: & yet his mercy toward his elect, that he doth not punish their sines in themselves, but layeth them all vpon the shouelers of his owne deare sonne for vs. Here behold the wonderfull wisdom of God, who in saving of his children, yet omitteth no part of his iustice, but punishments their sinne even to the ful with that self same punishment which he himselfe hath appointed: & this which he hath suffered is a full recompense for all our sinnes, according as the holy ghost alledgedeth, If any man sin, wee haue an advocate with the Father, even Iesus Christ the ^{1. Joh. 2. 1. 2.} righteous, and he is the propitiation or ransome for our sins, so much as is sufficient, & well pleasing the Lord our God, it is a sweet smelling sacrifice before our God. This then is sufficient ^{Eph. 5. 3.} for the sinnes of the whole world. But here yet ariseth a doubt, for seeing Iesus Christ hath sustained and borne the punishment of our sinnes, so much as the sinnes of the whole world deserueth, it should seeme then that all the world should be saved: but we see the cleane contrary, even by the testimony of Ie- ^{Matth. 7. 13.} sus Christ himselfe, who saith, that many runne to damnation, and fewe in comparison to saluation. How can this be then that Christ hath satisfied the punishment of all our sinnes? True it is that Iesus Christ hath borne whatsoeuer is due for all our sinnes, & that which he hath borne is also sufficient punishment for all the sinnes of the earth, and yet as true it is also that a great number are damned notwithstanding, and that because they haue not the hand of faith to take some part of this recompence for their sinnes. For the blessed word of God, which setteth forth vnto vs Iesus Christ a full ransome of our sinnes, doth also give vs to understand, that none are benefited to saluation, sauing only those, whiche do beleue. So God doth vede the world, that he gaue his onely begotten sonne, to the Ie ^{3. 16. 18.} end

end that all that beleeue in him shoulde not perish, but haue e-
verlasting life: he saith not, all the world; but, all that beleeue: he saith on the contrariwise, whosoeuer doth not beleeue is dā-
ned.

Ver. 18.36. ned: looke now, none are saued, saue only those which doe
beleeue in Christ: if we do not beleeue, the word of God saith,
we are condemned: ye see then although Christ hath suffered
for sinne, yet vnfleſie we beleeue, we can not be saved. But yet
here ariseth another doubt, which might seeme to bring with
it also a liberty to sinne, for it shoulde seeme, if all are saued that
beleeue in Christ, then all England, France, Ireland, Spaine, I-
taly, and all Europe shalbe saued; & none shoulde be damned,
but the Turke, Iewe, & such other as denie Christ: for all Eu-
rope doe beleeue in Christ, & acknowledge Christ, whether
they be papists or protestants, none doeth deny Christ: all be-
leeue that Christ is God, the sonne of God, borne of the virgine
& so forth, therfore it shoulde seeme that none of those shoulde
be damned, for they all beleeue. True it is, I graunt, all these do
beleeue, & so do the deviels too & yet are damned. They do be-
leeue & confes as fast as the best of them all, that Christ is God,
sonne of the living God, we know who thou art (say they) even
Christ the sonne of the highest God: yea they beleeue he shal
come to iudgement, art thou come to torment vs before the time?
to be short, there is no article of our faith but they know it as
wel as we, & beleeue it to be true, & yet notwithstanding they
do nothing but tremble, & shake, & must utterly be damned.
The whole company of them that beare the name of Christ, &
are called Christians do beleeue, that Christ is God, so doe the
diuels. They beleeue that Christ is the sonne of God, so doe the
diuels: They beleeue that Christ was borne of the virgine, suf-
fered vnder Pontius Pilat, was crucified for mans sin, rose again,
ascended into heauen, & shall come againe at the latter day.
all this do the diuels beleeue, & yet are damned: seeing the
word of God setteth down vnto vs two kinds of faith or belee-
ving in Christ, the one, such as the diuels & wicked mebers of
Satan haue to damnation: the other, such as the childre of god
haue to salvation, we must therefore be very carefull to ſeekē
out that true & ſound faith of Gods people, leſt we flatter our
ſelues

Mat. 8.19.

Mark 5.7.

Iam. 2.19.

selues, & thinke we beleeue wel enough, when we haue no other beleefe, then the very devils in hell haue: we must be therefore very carefull to know in what points the devils faith doeth differ fro the sound faith of Gods people. First of all the diuels although they beleeue that all that Iesus Christ did was truely done, yet they do not beleeue that he did it for them: although they can acknowledge & confess all the articles of our faith, yet they can not apply them unto theselves: although they can beleeue that Iesus Christ is God, & sonne of God, & hath paid the punishment of mans sinne, yet they can not beleeue that he hath done this for them, they can not beleeue that he hath paid the punishment for their sins, they can not beleeue that, for they haue not assurance therof out of the word of God: nay they know the clean contrary, that Christ came not to saue the: Hebr.2.16.

for the Apostle to the Hebrews writeth, that Christ tooke not vpon him the nature of spirits & angels to ransom them, but the nature of man: therfore although the devills can say never so fast, we beleeue that Christ hath paid the punishment of mans sinnes, yet they must needs withall say, acknowledge, and beleeue, he hath paid the punishment of mans sinnes, but not for ours, & therfore we looke & beleeue to be tormented. This is then the most chiefe and principall point in our beleefe, that is, that we beleeue whatsoeuer Christ hath done for the saluation of man, pertaineth to vs our selues as well as unto others: we must beleeue every one of us that wilbe saued, that the ransom which Christ hath performed is euuen the ransom of our sins, yea every one of vs particularly must apply it unto himselfe, & say, I beleeue that Iesus Christ did suffer to pay the punishment of these my sins, I beleeue that he hath purchased euerlasting life euuen for me as well as for others. Otherwise if we beleeue never so much that Christ hath suffered for the ransom of others, & not for us our selues, it is no faith, but a devils faith, such as makes us tremble before our God. For alas, what would it availe me if I could never so much beleeue, that Christ had ransomed other mens sins, & in the meantime could not beleeue that he had ransomed my sins? I beleeue indeed he hath purchased life for others, his elect, but alas not for me. I must looke for

nothing but hell, what, I say, could all this beleefe helpe me? Alas nothing, but make me looke for Gods dreadfull vengeance, and therefore euery houre tremble and shake. So could that miserable poore cayiffe Francis Speyra acknowledge & confess, when they brought out of the word of God that Christ was the Saviour of the worlde, the ransome of mens finnes, that by his death he had pacified Gods wrath, that hee had purchased everlasting life for vs, & so forth: all this is true, saith he, I beleue it as well as you, but all this pertaineth nothing to me, he hath done this, saith he, for his people, not for me. I beleue, saith he, that he suffered the punishment of the finnes of his people, not for my finnes, I looke for nothing but extreme horror, vwhich I do already tast of. For this cause doth the worde of God set forth unto us Iesus Christ to be ours, not

1. Cor. 1.30. onely other mens, but our ovne. Christ is become our righ-teoufulness, our iustification, our sanctification, our redemp-

Rom. 8.15. tion: and for this ende is the holy spirit of God sent into our

hearts, that we might cheerfully beleue God to be our Father: hee beareth recorde to our spirits, that we are the chil-dren of God, not onely others, but that we our selues are the children of God. And this our true faith doeth not onely let vs

Eph. 3.17. see Christ a farre off to appertaine vnto others, but bringeth him to vs, and maketh him ours, even to dwell in vs, even in our hearts, not onely in others, but in vs, yea in our heartes.

The promises of God which be in generall to his people, the particular faith of every one applyeth them to himselfe, and maketh him say, I am fully assured, that neither life nor death, principalities nor powers, neither things present nor things to come, neither height nor depth, nor any other creature can separate vs from the loue of God, vwhich is in Christ Iesus our Lorde. And for the confirmation of this in vs, be the

Rom. 8.38. Sacraments ordained to be applyed to every one particularly, not only to be deliuered to others, but also to every one of vs to be partakers of them, that we might be more certenly perswaded, that the benefits of Christis passion wrought for the saluatiō of his flock in common pertaineth even to every one of vs parti-cularly, as certenly as we be partakers of the outward seales & pledges

pledges of them. This is then the chiefeſt point in a ſound be-
liefe, wherein it diſſereth from the deuils beſt, to applice
whatſoever Christ hath done to our ſelues, not onely to other
men: this is a ſpeciall point, and pertaineth to the true faith of
the children of God. The deuils can not beleue that Christ
is theirs: peraduenture they may ſay Christ, Christ, and Lord,
Lord, but they can not beleue in their heart that Iefus Christ
is theirs with his death and paſſion; and that is alio another
point in true and ſound faith, that is, not onely to ſay with the
tongue notably and finely, that I beleue that Christ is mine,
and dyed for me, &c. (for ſo can the deuils and damned crea-
tures ſay, and yet lye impudently) but it is to beleue, and in-
wardly to be perſwaded thereof in the heart, which no diuell
nor damned creature can doe, but rather they feele the horrore
of Gods iudgements in full meaſure in their hearts and con-
ſciences. True and ſound faith of Gods children is not then a
whiſtling knowledge and ſpeculation of the braine, but it is an
inward feeling of the heart: for a great number haue a know-
ledge what they ſhould beleue, and yet not an heart to be-
leue: yea further, not onely a knowledge what they ought to
beleue, but alio be able notably to ſet out the matter, to teach
others how they ſhould truly and rightly beleue, and yet they
themſelues damned creatures, members of Satan, and fire-
brands of hell, as the miſerable caytiffe Iudas, who with the
reſt of the tweue went and preached the Gofpel of the king-
dome, and ſealed it with miraclies in Christ name, and as Christ
Iefus teſtifieth of many that not onely know to ſay Lord, Lord,
but alio had knowledge to teach others, and propheſie and
preach in his name, and yet Iefus Christ refuſeth them to be
his. Let vs then, good brethren, looke well to our ſelues, and
content not our ſelues with a vaine babbling tongue-faith,
that will not ſerue in the day of the Lord, it muſt be an heart-
faith: let vs looke whether we feele Iefus Christ there or not.
Therefore ſaith the holy Ghost, that this true faith maketh
Christ Iefus dwell not in worldly brauerie in our tongues, but
in our hearts, in our hearts: in our hearts, good brethren, in our
hearts. It is too toolamentable to ſee how the world is bewit-
ched

Mar6.10.1.

Eph.3.17.

ched with this tongue-faith, with this carnall gospelling-faith: it is an horrible abuse of Jesus Christs gospell, we shall dearely abide at his hands, vnles we speedily repēt: it is euident ynoch that Jesus Christ dwelleth not in that inward heart, where the deuill apparantly sheweth his hornes (as they say) in the outward deeds, there is not Jesus Christ in that heart, but the whol power of Satan, and therefore no children of Gods faith in that heart, but a deuils faith. Let vs not deceiue our selues, good brethren, a true and a sound faith admitteth Christ with further entrance into vs, then our tōgues, & lodgeth him into our hearts: I can not enter into your consciences, but there is a Lord Jesus that seeth them: onely I desire you in the name of God, to enter every man into his owne heart, and examine himselfe diligently whether he beleueith that Christ hath redeemed him & ransomed, or not, whether he beleue that Christ Jesus hath purchased everlasting life for him, or not; Let him examine himselfe throughly whether he beleue it in his heart, now while it is the time of mercie: for once we must come to judgement, and so let him rest himselfe in the Lord Jesus with full assurance of everlasting life, not mistrusting our good and gracious God, nor doubting of his good will towards him: for he that doubteth is like the waues of the sea, that be tossed to and fro: such wauering is farre from the certentie that true faith bringeth vnto our consciences, whereby beeing iustified by faith, we haue peace with god. For this true & sincere faith maketh vs to haue entrance vnto our God with boldnes, so that it is far from the wauering vncertainty of the wicked vnbelleuers, & yet the dearest children of God, even the most faithfull, haue often maruellous assaults to shake their faith, & oftentimes feele the selues almost deadly wounded, as though they were almost past al hope, but yet their faith getreth the victorie in the ende. At that day was the Prophet, when he said to himselfe, *Hath the Lord forgotten to be mercifull? is his mercie cleane gone? but yet they vle to striue and stirre vp themselues by calling vpon God, and tarying Gods leasure: Why art thou vexed, o my soule? (saith David) why art thou so troubled within me? &c.* So that although the children of God be oftentimes maruellously assaulted with dis-

Iam.1.6.

Rom.5.1.

Eph.3.12.

Psal.77.3.

& 43.

strust and doubtings of their salvation, yet they striue against them, & at Gods appointed time & leisure, they feele the peace *Phil 5.6.* of God which passeth all vnderstanding. Thus farre ye see then the full answer of our cause and matter of our salvation before the iudgement seat of God, against Satan, sinne, deuill, death, and hell, that we that be the people of God doe fully beleue, not onely say with our tongue, but beleue assuredly in our heart, that Iesus Christ hath satisfied whatsoeuer Gods justice doth require for our sinnes, not onely for other mens sinnes, but even for our sinnes, whereby we feele our selues at peace with God, reconciled by the death of his Sonne, & brought into an assured hope of euerafter life: thus far haue we heard taught, and now yet further least any carnall wretch shold thereby take libertie to sin, saying within his heart, If there be nothing but this, that whosoeuer beleueþ shalbe saued, then I care not what I doe, I wil continue in my sinne, & then I wil beleue to be saued, & I shalbe saued, I can beleue when I list: the word of God to answer all such filthie sinne, doth testifie vnto vs, that this true & liuely faith of Gods people to salvation, is not in the power of man, to beleue when he list, but it is onely the worke of God: *Flesh and blode, faith Jesus Christ, bath not revealed this unto thee, but even my heauenly father which is in heauen: it was the Lord which touched the heart of Lydia to beleue the do.* *Act. 16. 14.* *Crinie of salvation preached by Paul: It is the Spirit of God that Rom. 8.15.* *bearith record to our spiriſt, that we are the children of God, and heires of euerafter life: all the men of the earth if they would come, & bear record with vs in the day of iudgement, that we are saued, can not preuaile, vntles God be witnes vnto our hearts & consciences: no if all the men of the earth should but speake to a pore soule in this life, & say, I warraunt thee man, my soule for thy soule, thou shalt be saued, vntles God touch his heart & perswade it; their warrants be nothing: Alas what can the witnes of the whole worlde preuaile, when the Lord is witnes in the heart of the pore man against himselfe. So could *Franciscus Speyrus* cry out to the that perswaded him to beleue assuredly that Iesus Christ hath saued him, I would, said he, I would beleue, but I can not: faith is Gods gift: all the worlde can not*

ched with this tongue faith, with this carnall gospelling faith: it is an horrible abuse of Iesu Christ's gospell, we shall dearely abide at his hands, vñles we speedily repēt: it is euident ynoch that Iesu Christ dwelleth not in that inward heart, where the deuill apparantly sheweth his hornes (as they say) in the outward deeds. there is not Iesu Christ in that heart, but the whol power of Satan, and therefore no children of Gods faith in that heart, but a deuils faith. Let vs not deceiue our selues, good brethren, a true and a sound faith admitteth Christ with further entrance into vs, then our tōgues, & lodgeth him into our hearts: I can not enter into your consciences, but there is a Lord Iesu that seeth them: onely I desire you in the name of God, to enter euery man into his owne heart, and examine himselfe diligently whether he beleueueth that Christ hath redeemed him & ransomed, or not, whether he beleueueth that Christ Iesu hath purchased euerlasting life for him, or not; Let him examine him selfe throughly whether he beleueueth it in his heart, now while it is the time of mercie: for once we must come to iudgement, and so let him rest himselfe in the Lord Iesu with full assurance of euerlasting life, not mistrusting our good and gracious God, nor doubting of his good will towards him: for he that doubteth is like the waues of the sea, that be tossed to and fro: such wauering is farre from the certentie that true faith bringeth vnto our consciences, whereby beeing iustified by faith, we haue peace with god. For this true & sincere faith maketh vs to haue entrance vnto our God with boldnes, so that it is far from the wauering vncertainty of the wicked vnbelleuers, & yet the dearest children of God, euen the most faithfull, haue often maruelous assaults to shake their faith, & oftentimes feele theselues almost deadly wouded, as though they were almost past al hope, but yet their faith getteth the victorie in the ende. At that stay was the Prophet, when he said to himselfe, *Has the Lord forgotten to be mercifull? is his mercie cleane gone?* but yet they vse to striue and stirre vp themselues by calling vpon God and tarying Gods pleasure: *Why art thou vexed, o my soule?* (saith Dauid) *why art thou so troubled within me?* &c. So that althoough the children of God be oftentimes maruelously assualted with di-
strust

Iam.1.6.

Rom.5.1.

Eph.3.12.

Psal.77.3.

& 43.

strust and doubtings of their saluation, yet they striue against them, & at Gods appointed time & leasure, they feele the peace Phil 5.6. of God which passeth all vnderstanding. Thus farre ye see then the full answer of our cause and matter of our saluation before the iudgement seat of God, against Satan, sinne, deuill, death, and hell, that we that be the people of God doe fully beleue, not onely say with our tongue, but beleue assuredly in our heart, that Iesus Christ hath satisfied whatsoeuer Gods iustice doth require for our sinnes, not onely for other mens sinnes, but euen for our sinnes, whereby we feele our selues at peace with God, reconciled by the death of his Sonne, & brought into an assured hope of euerlasting life: thus far haue we heard taught, and now yet further least any carnall wretch shold thereby take libertie to sin, saying within his heart, If there be nothing but this, that whosoever beleueith shalbe sauued, then I care not what I doe, I wil continue in my sinne, & then I wil beleue to be sauued, & I shalbe sauued, I can beleue when I list: the word of God to answer all such filthie sinne, doth testifie vnto vs, that this true & liuely faith of Gods people to saluation, is not in the power of man, to beleue when he list, but it is onely the worke of God: *Flesh and blode, faith Iesus Christ, hath not revealed this unto thee, but even my heavenly father which is in heaven: it was the Lord which touched the heart of Lydia to beleue the do.* *Mat. 16.17.* *Act. 16.14.* *Etine of saluation preached by Paul: It is the Spirit of God that Rom. 8.15.* *bearith record to our spiriis, that we are the children of God, and beyres of euerlasting life: all the men of the earth if they would come, & bear record with vs in the day of iudgement, that we are sauued, can not preuaile, vnles God be witnes vnto our hearts & consciences: no if all the men of the earth should but speake to a pore soule in this life, & say, I warrant thee man, my soule for thy soule, thou shalt be sauued, vnles God touch his heart & perwade it, their warrants be nothing. Alas what can the witnessnes of the whole worlde preuaile, when the Lord is witnes in the heart of the pore man against himselfe. So could *Franciscus Speyra* cry out to the that perwaded him to beleue assuredly that Iesus Christ hath sauued him, I would, said he, I would belieue, but I can not: faith is Gods gift: all the worlde can not*

not give it me: you fare with me, saith he, as if one were fast tyed with chaines, and the passers by bid him come out and loose himselfe, but they can not helpe him, neither can he help himselfe, although he would never so much: euen so, saith he, ye pitie my case, and bid me beleeue in Christ; I would doe so, but I can not, for it is Gods gift, and I haue denied him before men, and therefore he hath denied me, and wil not give me an heart to beleeue. Let al the skoffers vpon the earth that think it so small a matter to haue a true faith in Christ, and therefore take libertie to sinne freely, let all the packe of thembe taught, if they will be taught, by this horrible iudgement of God, that they can not beleeue, vntesse it be a speciall and mighty wor-
 king of God: and let vs (good brethren) let vs hereby be ad-
 monished and all the deare children of God with vs, to seeke
 the Lord now while he may be found: and let vs in this good
 time of mercie that he giueth vs, enter deeply into our selues,
 and examine it to the full, whither we haue this faith or no, in
 this full assurance that we be saued: if we haue it not, let vs ne-
 ver rest knocking, asking, and seeking at Gods hand till he give
 it vs: we shall surely haue it, if we aske, for he promiseth that
 Math.7.7,8. never deceiueth any, Aske and ye shall haue, seeke and ye shal
 finde, knocke and it shalbe opened vnto you. Can a father de-
 nie his childe any good thing, if he haue it? this is a good thing,
 and our God hath it in store, he will never then denie it vs.
 Thus then ye see it is a greater thing to haue faith, then a great
 number of men make account of, it is the onely worke of God,
 and a rare worke of God which he bestoweth vpon his chil-
 dren onely: men may haue peraduenture, a certayne fleshly per-
 swasion, and some carnall opinion of their saluation, which
 peraduenture may seeme vnto them, while all things be quiet
 and no distresse of conscience, to be maruelous strong; but a-
 las, because it is not from the spirite of God, but onely a fleshly
 brauerie, as soone as God doth but touch them, it vanisheth a-
 way as smoake: as that carnal brag of Peter, which was at the
 very looke of a little damsell cleane daunted: So all the worldly
 persuasions of men, which for a time keepe them in very great
 securtie, must needs fall before the iudgement seate of God: there

there can nothing stand against the deuile, death, hel, sinne, & Satā, but onely that which proceedeth from him, who hath ouercome hel, death, sinne, Satā. It may be that for a time it may be couered as it were a sparkle of fire in ashes, but gathering strenght by gods promises, & depēding only vpon him, it passeth through al douts, til at length it getteth victorie. Thus ye see the true and liuely faith of Gods children, is not in the power of any to haue it when he will, it is the speciaall gift of God, and peculiar onely to his people, and therefore can giue no libertie to sinne vnto the carnall man, in hope that he can beleue when he wil. And yet here on the other side we must beware of an other vice tending to the same, and yet growing of a contrarie cause. A great number of worldlings and others, which care neither for God nor deuill, hell nor heauen, so they may liue at ease in this world, those, I say, hearing that faith whereby we come to saluation, is the onely gift of God, and not in mans power, these iolly fellowes set cocke on hoope (as they say) and vtterly cast away all care of their saluation. For say they, seeing faith is the gift of God, and not in our owne power, wherefore should we trouble our selues about it? we will never care to seeke for it, for if so be God will giue it vs, wee shall haue it, though we never seeke after it, but lie snorting in our beds: and if God will not giue it vs, we can never haue it, therefore we never purpose to care for the matter, but euen sit vs downe, and take our ease, and fill our paunch, and if God will giue it vs, he will giue it vs euen in our greatest securtie. But here I aske these senselesse caytiffs, of whome they haue their life and beeing, and who doth feede their bodies, and preserue their life: they must needs confess it to be God that giueth foode to all liuing creatures: I aske them whether they will sit them downe, and never neither eate nor drinke, because it is God that feedeth vs: they should within a little while tast of such horrible contempt, and be guilie of their owne death, at the hande of that God that gaue them both life, and the meanes to preserue their life. For although God doth feede vs, yet he doth it by the ordinarie meanes of meats and drinke, which if they be reiectēd, the life it selfe is reiectēd. Euen so the Lord our God hath prepared a remedie against these wrang-

lers against their own saluation: for although he onely do giue faith, whereby we come by saluation, yet he plainly in his word doth shew vnto vs a way whereby he giueth it vnto vs, and that

Rom.10.17. is the preaching of the word, for so he saith, *Faith commeth by hearing, and hearing by the word of God: & least we should think it were a sufficient meanes the hearing of the word read, he addeth & saith, Who can beleue without the hearing of the word preached?* by this meanes of preaching the word hath the Lord appoyned to giue faith ordinarily, & by no other ordinarie meanes; *For who, saith he, can beleue without a preacher?* & vntles we beleue, there is no saluaciō, for whosoeuer beleueueth not is dāned: if this

Ioh.3.18.36. the ordinarie meanes of preaching the word be rejected, we reiect our saluation, & so are we willingly guiltie of our own dānation: So then the Lord onely doth giue faith, yea but he giueth it ordinarily by the preaching of the word. It may please him, I graunt, to giue faith otherwise, if he see it good, but we haue no warrant out of his word to come by faith, but only by the preaching of the worde. So it may please him, if he see it good, to feede vs otherwise then by meate & drinke, but if we refuse these ordinarie meanes of feeding, surely we shal die, and

e.Cor.1.21. be guiltie of our own death. The Lord hath appointed to sauē his people by preaching, so saith the Apostle: he can sauē them otherwise if he will, but it please him by this meanes to sauē them; if this be neglected, our saluation is negleced, & whereas this faileth, the people perish. Alas, what shall we say to the state of this people here in this land? scarly the twentie parish

Ioh.3.36. hath a preacher, & can they be sauē then? Shal we make God a lyer? he saith, whosoeuer doth not beleue, is dāmed: & none

Rom.10.14. can beleue without a preacher; if then we will haue the people of the Lord to be sauē, let the haue preachers: It is a great blessing of God, I graunt, that we haue it as we haue it, for the Lord knoweth a great number can not so haue it: but alas, seeing the Lord giueth vs this mercie and quietnes, that we may haue further care of it, let vs for Gods loue be carefull for the soules of our brethren, poore soules that starue round about through the lacke of the foode of their soules: but alas, I cā not preach to the whole land, but for the discharge of my conscience, I desire you, good brethren, so many of you as haue any voyces

voyses in place and paliament where these things may be reformed, consecrate your tongues to the Lord in the behalfe of your poore brethren, that ignorant & blind guides which haue the conducting of Gods people to the great danger of losse of the soules both of the leaders and the people, that these blinde guides, I say, be remooued, and true preachers placed in their roomes, that they may labour cherefuly to get the Lords haruest into his barne, to inlarge Gods kingdome: the Lord shall then blesse this land & kingdome, wherein his kingdome is first sought for: for so he saith, *First of all seeke the kingdome of God, and then all other things of this earthly life shalbe givene you:* Matth.6. be carefull for this, good brethren, when ye come in parliamēt where these things may be prouided for through the whole land, that Gods people may be taught: In the meane time let every one of vs doe what we can by prayer to God, to thrust forth labourers into his haruest: let vs bestow our labours carefullly to seeke for them: let vs stretch our purses to relieue them, then the Lord our God shall blesse vs with all spirituall graces daily more and more. Alas, let vs remember, good brethren, that they are in daunger of damnation, vniess they haue the word preached; the Lord saith so, let vs not be wiser then God. Let those especially that by the gouernement of this Church haue the prouiding & placing of guides ouer the Lords flock, let them be carefull that they seeke out those onely which be preachers, otherwise, good brethren, the people do perish, but they shal not scape skot-free that were the causes: whether it were the couetous patronē in presenting, or the negligent Bishop in admitting, or the blinde guide in taking vpon him that waightie charge of leading Gods people. The Lord will haue the blood of his people answered: he will call to an account both Bishop, patronē, and blinde guide for the losse of the soules of his people. The same price of bloode which is taken by the couetous patronē, whereby the soules of Gods people are bought & sold, although he laugh in his sleeve and think himself in good case when he hath pursed his hundred poundes for the benefice, yet that same price of blood shall speake aloud in the eares of the Lord to his vtter condemnation in the day of the Lorde. I am not ignorant howe the patronē will shift it

off to the Bishop, and say it is the Bishops charge to looke to it: and that he as patrone hath no more to doe but seeke out his clarke, the Bishop shal answer for it, if he admit him & be not able: & the bishop on his behalfe can as cunningly shift off the matter from him to the patrone, & say, he can not stay them, for the patrone hath presented them, & if he should not allowe of them, a *Quare impedit* would come vpon him, which he purposeth not to beare for none of them al. And the ignorant blind guide, he hath his letters of orders, institution, & induction, & hath filled the purse of the patrone, he thinketh himselfe as wel discharged as the best, no law in England can put him out: & thus the pore sheepe of Iesus Christ, which Christ hath bought with his precious blood, they perish for it, and are devoured of Satan. But let the wash themselues as cleane as they will, they shalbe found before the judgement seat of God no more innocent of the bloode of Christ's flocke, then was Pilate of the blood of Christ himselfe: let them shift off the matter as fast as they can, the people of God perish by them: I knit them together all of them in one farthell, & throw them into the pit of hel as guiltie together of the death of the Lords flock, if they do not repent this perishing of all the Lords people. For Iesus Christ that bought them with so deare a price, wil not have them perish of so vile a price as they are bought and sold for. Seeing the people perish without preaching, it standeth the patrons in hand, I trow, to present, & the Bishop to admit none but those which be able to preach, vnsesse they purpose to be guiltie of the blood of the people that perish for want of preaching. Neither shal the people that are led by an ignorant guide, & so perish, be excused before God: for although they can alledge for themselues, we could not doe withall, he is placed by law, presented by the patrone, admitted by the Bishop, all the lawes in England can not remooue him, all this wil not serue for excuse before God: for although there be no law in Englād to displace him for his insufficiēcy, that by law is placed; yet I answer there is no law in England that forbiddeth thee to place a preacher besides, if thou wilt stretch thy purse: I know no law that forbiddeth prouiding & seeking for preachers, vnsesse it be the law of our purse: & if thou say, I am but one, the rest wil not, I can not main-

maintain him my selfe: then, I say, if thou can not get preaching to thee, there is no law in England that forbiddeth thee to go to it, to transport thy dwelling thither, where thou maist haue it: there is no law, I trow, forbiddeth this, vnlesse, I say, the law of the pnce. And if thou say, I can not there be able to liue: I answer thee, first seeke the kingdome of God, and the righteousnesse thereof, and all other things needfull shall be gien vnto thee, as ouerplus. So we see, there is nothing can excuse us before God, vnlesse we get vspreachers. I know there be other kind of excuses, that we frame unto our selues as we thinke sufficient to exempt vs from the preaching of the word: but let vs not deceiue our selues, vnlesse there be preaching, the people perish: vnlesse they haue beleueed, they are damned: and beleue can they not without preaching. Away therfore with all vaine excuses, which might make vs thinke our selues well enough without preaching, these glores will not serue before God; the Lord will haue his people taught, there is no shift, otherwize we shall all of vs answer for it, so many of vs as haue our hands stained with the blood of them that perish. And let all of vs in the feare of this our God fall seriously to meditate of this geare, and now at the length begin to make more diligent and careful preparation for the preaching of the word then hitherto we haue done, seeing it so standeth vs in hand vnder paine of damnation. God may otherwise saue vs as I haue told you, if he will, but it hath pleased him to let vs vnderstand, that he will haue vs saued by preaching: if we shal not be carefull and carefull againe to prepare for that meanes of our saluation, surely we shall declare our selues either to be wiser then God, esteeming his heauenly wisdome but base and foolish, or else plaine contemners of God in despising so heauenly and wholsome ordinance. Wherefore (good brethren) if ye will be saued, get you preachers into your parishes, that may instruct you in the wayes and meanes of your salvation against that day that yee must appeare before this iudgement seate: bestow your labour, cost, and trauell to get them, ride for them, runne for them, stretch your purses to maintain them, we shall begin to be rich in the Lord Iesus, and so much riches also

1. Cor. 1. 21.

also of this world we shall haue, as our God shall make vs contented withall: and then our ioy shall be full in the last day, when we must leaue all these earthly things, & receive at the hands of the Lord Iesus an heauenly & an euerlasting crowne. Thus farre then, good brethren, how we are discharged in this iudgement seat from the euerlasting curse and condemnation which every one of us haue fallen into by breaking Gods commandments: ye haue heard how we are discharged from this punishment by Iesus Christ who hath fully taken it upon him & ouercome it, how it is made ours & applied vnto us by faith: not such a faith as the deuils haue: but such as teacheth unto us all that euere Christ did for us, & maketh Christ dwell with us, not in our tonges but in our hearts, not in a wauering maner, but in a true certenty, not by a vaine perswasion of the flesh, by the liuely witnes of Gods spirit: & all this to be deliuered unto vs by no other ordinary means, but onely by the preaching of the word. Here is then the full waies & means of our saluation declared unto us to be in Christ, & onely in Christ, in no worke, deed, or merit of ours, or any saint or angell for us, but in Christ alone, & none other: & herein remaineth our whole comfort & ioy, which passeth all the ioyes of the earth. But I haue yet one thing more to answer, which the deuill might bring into the head & heart of the carnall gospeller hereby. What? saith that filthy Epicure, this is sweete doctrine in deede, now I may take my pleasure at will, & liue at lust in my sinne, for I beleue in Christ, & therfore must needs be sau'd: it maketh no matter I will sin my belly full, for I beleue that Christ hath borne the burthen of my sin, & therfore what need I care. I answer, these abuses of Gods mercy, that if there be any such that either hath such a blasphemous tongue to speake, or an heart to purpose to sinne, or one minute of an houre to continue in sinne, because he beleueith that Christ hath paid the punishment of his sinne, if there be any such that thus say or purpose, I say with the worde of God, that such haue no sparkle of true faith: for the word of God fetreth forth unto vs this true faith, not such a faith as filleth the heart with sinne and all uncleannessse, as these carnall Epicures speake of, but such a faith as maketh the

the heart pure, such a faith as doth not incourage men to sinne
but such a faith as maketh men to hate their sinne, lothe, & ab-
horre it; because this true faith of Gods people proceedeth fō
the spirit of Christ, & maketh Christ dwell in vs by his holy spi-
rit, which spirit of Christ can never dwell in one and the same
heart with sinne & wickednes in such maner, as to be at agree-
ment with it, to like well of it, & take pleasure in it, but conti-
nually striveth and struggleth against it. And although sin doe
continually hang on vs, yet this spirit of Christ dwelling in vs
will not let sin raigne & rule in vs: therefore such carnall wret-
ches as shall loue sinne, take pleasure in their sinne, doe suffici-
ently declare that they haue no part nor fellowship with Gods
spirit & consequently no true & liuely faith. They haue no part
of the spirit of Christ that suffered death for sinne, but the spirit
of Satan the authour of sin, the spirit of the world, the imbra-
cer of sin, the spirit of the flesh, the nource of sinne; for it filleth
the heart with the fruits nor of the spirite but of the flesh, lust,
whordom, fornication, uncleanness, wantonnes, vanity, filthi-
nessse, couetousnes, extortiō, usury, oppression, pride, contempt,
disdaine, flattery, dissimulation, idolatry, witchcraft, hatred, ma-
lice, division, drunkennes, gluttony, &c. And I warrant them, let
these carnal swyne, that thus wallow in their sinne, taking their
full ioy & pleasure in it, & yet say stoutly, that they haue a be-
leefe that Jesus Christ hath paid the punishment of their sin, let
them, I say, enter a litle more deep into their own heart, & they
shal find a thing within them that shal speake the clean contra-
ry; even their own cōscience doth cry aloud within their brest,
if they would let it speake, that they beleeue no whit at all of the
discharge of their sin by Christ: for then they would not loue &
like wel of their sin, which was the cause of the death of Christ.
Is it like they hold any thing of Christ, which ioyne hands with
the wicked lewes to put Christ to death? They neuer therfore
haue any true faith in Christ, unlesse they detest their own sin,
which was the cause of the death of Christ. Therfore this true
& liuely faith of Gods people is so farre from making men lie
wallowing in their sin, that untill such time as they haue it they
neuer haue a perfect hatred of their sinne: then onely when
wee haue faith, and neuer till then begin we to take pleasure
in

Roman.8.9.

Ephes. 3.17.

Rom.8.15.

Gal.5.19.

Roman. 6.4. in those things, which are allowed and liked of God. For this Ephes. 4. 25. true liuely faith maketh vs new creatures, beareth vs a new, & Galat. 3. 20. maketh vs the children of God, whereas by nature we are the Ioh. 1. 2. children of Gods anger, that hee can neither loue vs, nor any Ephes. 2. 3. thing that we doe. Then begin our blind hearts to be lightned to perceiue our sinne, which before we did not see, then beginneth our hard heart to be softened and effectually touched with grieue and horrour of our sinne, which before wee did like well of: whereas we had a delight in deceit and craft, flatterie and briberie, now we begin to abhorre it, and to loue plaine and simple dealing, whereas before we were covetous, hard hearted, vnmercifull, usurers, oppressours, now we begin to hate it, and to study after pity and compassion. The selfe same tongue that had a pleasure to talke of filthiness, lying, & blasphemie, now is framed a new to hate all cursed speaking, and hath a delight to speake the truth, and talke of godlinesse, and to reprooue wickednesse. To be short, when we haue this true and liuely faith wrought in vs by Gods spirit, we are then framed a new by the same spirite into an inward lothing of our sinne, and continually pricked on forward to striue against our sinne by true repentance, and not to say, we purpose to continue in our sinne, but to labour continually against our sinne. Let vs therefore, good brethren, diligently enter into our selues, and examine the thoughts of our hearts, whether we haue our delights in our craft, subtiltie, whordome, fornication, vncleannessse, and such like: whether wee set downe with our selues to abide in it yet a certaine time: and if wee finde such an vncleane, filthy, and beastly heart in our selues, let vs not flatter our selues, good brethren, vndoubtedly there is no true faith in such a heart, but onely a fleshly and carnall perswasion, there is not the spirit of Christ, which ouercometh sinne and death, & the deuill in vs, & continueth firme, steadfast, and strong euen in the great and terrible day of the Lorde, there is not that spirite in vs: but the spirit of the world, which perisheth with the world, the spirit of Satan which shalbe confounded with Satan, and the Spirit of the flesh, which bringeth forth in vs the workes of the flesh and darkenesse, and therefore

therefore shal come to nought with the deeds of the flesh. Let all those therefore that haue shadowed them selues vnder the name of the gospell, and say they doe beleue, and say they haue faith, and yet when they come home nearer to themselves into their owne boosome, and finde no loue there to the gospell, to Christ, to holinesse and righteousness, but a lust, liking, and pleasure in all their wonted sinne, let them once for all be answered out of Gods blessed worde, that they haue no portion with the gospell, that they pertaine not to Christ, nor his sanctification and holiness: and let all such as by these filthy beasts, which pretend the gospell and yet haue such abominable heartes and carnall liues, are caried away to mislike Christes glorious gospell, and to forsake the truth therein thorough these carnall professours: let all such as haue bin drawne away by them, I say, be answered, that the Sonne of God never taketh such carnall professours for his, that they be not true gospellers, that they be none of his members, none of his faithfull, but meere members of Satan transformed into an angell of light: and therefore that although they cloake them selues with the name of the gospell, and can say, Lord, Lord, and Christ, Christ, that they may more safely worke all sinne and wickednesse to the shame of the gospell & Christ, yet in the great and terrible day, when all must yelde up their accompts, he shall giue sentence against them, Depart from me Matt.18.41. ye cursed caitiffes, workers of iniquitie, I never acknowledged you for mine, depart from me into euerlasting torments. to the deuill and his angels, to whome alwaies you appertained, and whome in heart you serued, there shalbe weeping & wailing, and gnashing of teeth. Wherefore let vs all humble our selues under the hand of God: abuse not his gospell, so many of us as the Lord hath called to tast of the sweet cōfōrt in his gospell, let the fruit of it appeare in our life and conuerstation to the glory of Gods gospell. For the Lord is a seuerre revenger of the blasphemie done to his heauenly gospell, if wee shall seeme to professe it, and through our conuerstation cause it to be ill spoken of. Wherefore, good brethren, let vs remember our selues, that we are called to an holy calling, the Lorde is 1.Theſl.4.7. K 1 holy

holy and loueth holinesse that hath called vs, we are called to holinesse, and not to filthinesse, let us walke then in holinesse and righteousnesse all the dayes of our life. Thus then, good brethren, you haue heard the wayes and meanes of our salvation handled before the iudgement seate of God at large, how we are delivered from sin, death, hell, and Satan by the meanes that Iesus Christ in our nature hath ouercome them all for us, that so many as take hold of him by faith should be deliuered from eternall destruction, and haue everlasting life: ye haue hearde that this true faith is not to beleeue generally, but to reach all that Christ hath done unto our selves, not to say with the tongue wee beleeue, but to feele in the heart, not with a worldly perswasion of the flesh, but with an inward perswasion of Gods spirit, that sealeth all these same in our hearts, ordinarily by the preaching of the worde, whereby we are transformed into the image of Christ, and renevved in the inwarde heart to haue our delight and pleasure to walke in holinesse and righteousnesse all the daies of our life: all this we haue heard, as it hath pleased God to give me wisdome and knowledge out of his word to vnderstand it, and vterance to deliuer it. I haue bene peraduenture longer in handling the matter then some would haue wished, to whome these principall groundes of religion are knownen well enough, and peradventure therewithall looked for more curious speeches in handling of the matter: but such must understand, that my purpose is to instruct the ignorant in the waies and meanes of their salvation: not to speake to the eares of men, but to the heartes of men, if I can, that the dewill may be pulled out from thence, and Iesus Christ planted there. I will neuer so abuse Gods blessed worde to satisfie the vaine humour of men, so long as I liue by Gods grace, it is sufficient for me that I know Iesus Christ and him crucified. The matter of our salvation is waightie, and such deepe matters can not be passed ouer in a vvorde or tvo: and the best of vs all can neuer learne it too much, nor heare it too often: it must be our comforts, and our onely ioy in death and after death: it must be that vwhich must sticke by vs vwhen vve must shake handes with all the world,

and

and say, farevvell father, farevvell mother, farewell my dearest friends, farewell my tiches, wealth, and vworldly ioyes, it must then be our only ioy to say, vvelcome Christ, vvelcome heauen, welcome euerlasting ioy. Happy shalbe the day, and bles-sed shalbe that houre, when vvee shalbe crowned with an e-uerlasting crowne of glory, vwhen all teares shalbe washed Phil.1.13; from our eyes. The Lord God for his deare sonnes sake graunt vs to haue heartes and mindes to long after it, and to say with the holy Apostle, I desire to be dissolued and be with the Lord Christ: and that we effectually thinke upon it, & take our profit of all this that hath bene taught vs, let vs pray to the Lord our God, thathe will giue his holy spirite to write it deepe in our heartes, and seale it in our consciences, that it may bring forth fruite in us to the comfort of our conscience and glorie of our God. O most mercifull God and heauenly Father, &c.

John More.



THE THIRD SERMON.

Ioh. 13. 34.35. *I give you a new commandement, that ye love one another, as I haue loved you, that you even so love one another: by this shall all men know that ye are my disciples if ye haue love amongst your selues.*

WE haue heard, good brethren, heretofore sufficiently I trust out of the fiftieth to the Corinthians declared unto us, how we are cleared and discharged before the iudgement seat of God, reconciled unto our good and gracious God, by the means of his deare sonne our only Lord & Saviour Iesu Christ, our only reconciliation and attonement applied vnto vs by the holy spirite of god, working in our hearts a true & a liuely faith, which taketh hold of all the righteousnes, ransome, & satisfaction of Christ, and makes it ours, wherby we are iustified and holden as righteous being clothed with the righteousnes of Christ, & so our conscience pacified before the throne of Gods glorious maiestie. All this, I say, we haue sufficiently heard uttered unto us out of the blessed word of God: & this is the chiefeſt & most principall thing that wee must labour for during the vvhole scope of our life, and our onely comfort in our death, and our onely life after death, and therefore I trust it hath beene well marked of us and considered, & in our hearts deeply imprinted. Now it followeth, that knowing how we be set at one with god, we do also indeavor our selues to be at one with mā: for which purpose I haue chosen out this piece of Scripture, vvhich

which you heard now read vnto you, which containeth a short exhortatiō to loue: a short lesson, & soone learned, that we loue one another; in a word, it is no more, but that we haue sincere loue one with another: it is an easie lesson & soone borne away, the dulleſt memorie that is here present may easily beare it away, and the ſimplerſt wit among vs may without any great diſcourſing of the matter, ſtraightwaiſes vnderſtande it, that we neede not pretende any excuse of ſimplicite and dulneſſe, whereaſt the playnneſſe and ſhortneſſe will ſtraightwaiſes conuince vs. It is then a lesson ſoone learned, which we haue here taught vnto vs, to loue one another: if nothing els were required, but as ſchollers in grammer ſchoole to conne it by heart, and ſay by rote, we might diſpatch it in a minute of an houre: but alas, good brethren, because it is in Chrifts ſchoole, wee must not only like grammer ſchollers haue it by heart, but like Chrifts ſchollers haue the feeling and loue of it in our hearts; not onely by rote like children ſay it with our mouth, but like Gods children praſtice it in our deeds. And herein (good Lord) how ſmallly haue we profited this xv. yeares, learning the praſtice of this lesson in Chrifts ſchoole? or if we haue learned it, how ſoone haue we forgot it? or if we haue both known it and thought vpon it, in what caſe are we that ſo generally haue uſed continually againſt our owne conſcience & knowledge to doe contrarie vnto it? Well, for that which is paſt let vs repente, and now in the feare of God let vs beginne more deeply to conſider the thing, eſpecially ſeeing the deare ſōne of God exhorteth vs thereunto, and ſaith, *I giue you a new com-mandement, that ye loue one an other:* if a prince or any noble perſonage ſpeake vnto vs, exhorting vs to any good thing, wee uſe to giue atteſtive care, and for the authoritie of the perſon the words haue credite with vs, that we dare not doe contrarie thereunto for ſcare of looſing their good wiſe and fauour: what ſhall we then ſay to our Sauiour Christ, the king of kings, aboue all the nobles vpon the earth, who doth here exhort vs to loue one another: ſhal we make none account of his words, but without regard fling them at our heeles, not caring for the losſe of his heauenly fauour, who gaue his owne ſelue to the death.

death to purchase our life? Surely we should then declare our selues to be worse then the bruit beasts, who yet vse to haue some regard to their masters that feede them and shew them fauour. If we shold not then carefully take heede vnto those things which are spoken vnto vs of the Lord Iesus Christ, who hath so dearely loued vs, euen the very bruit beasts should be sufficient to condemne vs. Let vs therefore in the feare of God looke vnto it, not slenderly and with dull cares, and hard hearts consider of it, for it is the deare Sonne of God that speaketh vnto vs, that requireth of vs, that we loue one an other. If he had but slenderly handled our matter concerning our redemption, we had beene but in slender case: if we shall nowe giue but slender eare vnto that which he speaketh vnto vs, and make it as a thing of course, surely we prouoke his iudgement against vs, whose maiestie we dare so boldly abuse: if it be high treason to cast off the words of a prince, & make no account of them, what shal we say of the reiecting the words of this our heauenly prince and Sauiour? Ye see then it standeth vs in hand diligently to heare, prudently to marke, and deeply to waigh these wordes which here be spoken, for they are the wordes of the Lord Iesus, who of his vnspeakable loue, hath giuen him selfe for vs. And yet further then this, if we consider the circumstan-
ces of the time when these words were spoken, it will make vs yet a little more carefull to thinke vpon them: It was at such time as he was now neare his death, for in the verse going before he told them, he was going from them. These words were vttered then by our Sauiour Christ, when he was going to his death, as a thing specially to be marked of vs, & which he knew to be most needfull for vs, and therefore of vs more to be considered and marked, yea and neuuer to be forgotten, but alwaies deeply imprinted in our minde. You know those things that are spoken of men lying vpon their death bedde vse to pearle much, that commonly the words be neuuer forgotten, but still almost as fresh in memorie as when they were newe spoken: those words which be spoken by a louing father vpon his death bed vnto his childe, take great effect in a good childe: if a tender father at the point of death doth call his sonne vnto him,

him, and vuttereth these or such like words; Oh sonne, thou see-est in what case I am, I am euен now readie to goe from thee, these be the last words that I shall speake vnto thee, remember them well, thou shalt never heare me more speake, I must goe from thee, yet for a remembrance, that thou maist thinke vpon me when I am gone; I will giue thee one lesson from my mouth while I liue, that thou maist remember me when I am dead, as long as thou liuest; I charge thee therefore, as thou louest me, doe this or that, &c. thou knowest I haue had many troublsome daies for thee, much cost and paines I bestowed vpon thee, nowe I must goe from thee, thinke vpon this that I charge thee, euен as thou louest me: if a tender hearted father giue this or such charge vnto his sonne vpon his death bed, will it not make the heart of any naturall childe to bleede in his bodie to heare such tender wordes of his louing father: alas, those louing wordes never be forgotten of any naturall childe and good sonne, vnsleſſe he be an vnthrift and past all grace, which careth neither for father nor friend, liuing nor deade. Euens so in like manner will these words of our Sauiour Christ, spoken at his death, pearce the hearts of any of the chil-
dren of God, vnsleſſe they be bastards and no sonnes: we can not if we loue the Lord Iesus, but remember this his last lesson, which he giueth vs for his farewell. And I am sure vnto the children of God it pearceſſeth a thouſand times more their tender hearts to heare them ſo louingly taught of their louing Lord, then any other rough manner of dealing, because they be chil-ſren and not ſlaves, and therefore ſerue of loue and not of ſluuiſh feare; although it be ſometime needfull for the beſt of them to feele of the louing correction of their louing fa-
ther for the taming of their wilde flesh. But because in the house of God all be not children which haue the outward co-
tenance of children, but there be a great compa-ſie of diſem-
bling hypocrites, which take the libertie of the Gospell to liue after the flesh, & doe nothing but only make a mock of all lou-
ing kind of dealing & laugh in their ſleues when they heare any ſuch exhortations, because they wil not be taught by faire
meanes, and as ye would ſay by maner of intreatie: therfore the
Lord

Lord Iesus for their cause especially dealeth after an other sort here in this sentence, and calleth this same his admonition to loue not onely a friendly exhortation as by way of request, but also a commandement. Not onely a matter of intreatie forsooth, to doe or not to doe as best liketh vs, but a speciall commaundement to be done whether we will or no, whether we like it or not like it, ynlesse we will abide the penaltie of disobedience. And herein then he dealeth with us, not only as a louing friend to exhort, but also as a prince of authoritie to command, that if we should violently cast off from vs all kinde of friendly admonitions here, and thinke we haue escaped wel, because we haue broken in sunder all the fast bonds of louing exhortations; we should yet vnderstand he is our Prince, that hath his iudgement seat to arrayne vs there to answer the breach of his blessed commandement: and that we should not thinke or say, Oh I will indeede loue my brethren, but it shalbe at leisure, when I see my time, and when I thinke best; but rather thinke because it is commanded vs, we must doe it whether we will or no, not at our pleasure, but at the pleasure of the commander, ynlesse we wilbe guiltie of his curse in his iudgement seat. So then ye see what we haue to marke in this, where the Lord Iesus doth not onely exhort, but commaund vs to loue one an other, that is, that we not only haue a cold affectiō thereunto, but that we be liuely touched with the authoritie of the commander, setting before our eyes his princely iudgement seat, where he will bring in triall all stubborne breaches of his blessed commandements, although they be never so smoothly passed ouer in this life. Ye see then this hath, or at least vwise ought to haue a vvonderfull vvaigntie force vvith it, vwhere the Lord Iesus falleth a commanding, and therefore ought of vs deeply to be considered, and not coldly for fashion imbraced, because it is the Lord Iefus, that not onely vvilletteth, but commaundeth it. But alas, it is a vvonderfull thing, to see the authoritie of the Lord Iesus so smally regarded among vs: if once the vwill of a prince be but knowyne, it is a vvonder to see how readye vve are to frame our selues thereunto; but if he fall a commanding, vwho doe not then tremble at his displeasure? But the

the Lord Iesus may intreat, pray, and beseech, nay straightly charge and command, and for all that not regarded of a straw. It declareth certenly, good brethren, that there is no feare of God among vs, but onely a certaine worldly feare of man, and yet the one killeth the bodie alone, the other throweth both Math.10.18. soule and bodie into hell fire eternall. Oh, good brethren, let vs not deceiue our selues, it is the Lord Iesus that commaundeth vs, let vs obey: he chargeth vs to loue one an other, let it be done, not onely said, but done: done, done. Let vs earnestly repent, that we haue beeene so slacke in doing this commandement for our Sauiour heretherto, that we haue done nothing, but onely make a mocke of it: oh it is his mercie that hath saued vs heretherto, and hath not throwne vs downe to hell, as we haue deserued, but in mercie hath kept vs till this day: let vs nowe from henceforth thinke earnestly vpon this commandement of our Lord Iesus Christ, and now begin to practise it, that there may be loue among vs, and not such brabbling, brawling, and contention, as we see daily, and is too lamentable, but like to good schollers in the schoole of the Lord Iesus let vs haue loue and peace among vs; and surely then he will dwell among vs, and protect vs for euer.

Nowe it is said in the text, that this commaundement of louing one another, is a new commandement: it may seeme strange that he calleth it new, and yet was giuen so long agoe by the Lord God himselfe in his commandements, and is the very summe of the whole second table, as it doth appeare by the Lord Iesus Christ his owne interpretation, that we loue our neighbour as our selfe. This then seemeth not to be new, which was deliuered to Moses a thousand yeaire before & more. True it is our Sauiour Christ doth not here call it newe, as though it had never bin vttered before, but because he would call a newe to the minde that which they had heard of old out of the lawe before: he calleth it therefore new, which is newly renewed againe in memorie: & moreouer also now at his death, because he would haue it sticke continually in their mindes, as a thing new told fresh in our mindes: for we know things that be old done or spoken are not so ripe in our headees, as that that is new-

ly done or spoken: that it might be therefore vnto vs continually newe, and fresh in our minde, he calleth it newe, not olde and raw, but fresh and new. VVe haue therefore well to consider of it, and every one of vs to enter deepe into our selues, and trie our hearts whether this commaundement be newe, fresh, and greene in our mindes or no, or rather whether it be so old vnto vs, that we haue cleane forgot it. I am afraid if we well trie and examine our selues, we shall finde it fresh and newe amongst a very fewe or none of vs, but so olde that it is euen at the last cast with a great number of vs, and a new commaundement come in the roome of it, not from Iesus Christ, but Satan and the deuill: a new commaundement, that we loue not one an other, but every man him selfe. This same new commandement of Satan of louing our selues, oh it is maruelous rife, fresh, and newe amongst vs: but the newe commandement of the Lord Iesus of louing one an other, it is so stale and worne out of vsc amongst vs new-fangled englishmen, and especially amongst vs Norffolke men: if Iesus Christ had giuen vs this commaundement to loue our selues, how notably could we haue practised it? and what a number of followers thereof should we haue found amongst vs at this day? all England, all Norffolke should haue beene found very perfect in it: But alas, good brethren, it is cleane contrarie, that commaundement which he woulde haue newe amongst vs, is not to loue our selues, but to loue one an other: this is that which is very rare in our daies, and must be newe, fresh, and rife amongst vs, there is no remedie, or surely the Lord will beginne a newe worke amongst vs: he can not abide to heare his commaundement so contemptuously and despightfully troden vnder our feete: therefore let vs be carefull in the feare of God, to amende that which is amisse in vs, and now beginne to imbrace this newe commaundement of the Lord Iesus of louing one an other, and vtterly forsake and remoue that olde Satans commaundement of louing of our selues, that wee may be right disciples and schollers of Iesus Christ, as we say we are Christians, and hold of Christ. VVell, thus you see what waightie charge is giuen of our Sauiour,

to loue one an other : it is no small matter, and therefore not hastily to be put vp, because it is both a commaundement, and proceedeth also from him that hath authoritie ouer all things to comisund, which hath his iudgement for vs in the life to come, if we will not be taught by faire meanes here in this life.

Now it followeth in the text, *Even as I have loued you*: This sentence serueth both for a reason more vehemely to perswade vs to loue one an other by his owne example, that so tenderly loued vs, & also it serueth for a patterne to try our loue by, whether it be sincere or fained. The reason whereby he exhorteth vs to loue one an other, standeth thus : I so tenderly loued you, that beeing from all eternitie with my father in ioy eternall, Phil. 2.6. humbled my selfe to become man in your nature, sub- Heb. 4.15. je&t to all miseries and sorrowes as you are, and for your loue yeilded my selfe not onely to all spight and villanie that wicked men could doe vnto me, but euen to the very death I submitted my selfe, and that to the most shamefull death for your death, to bring you to a glorious life : and this, I did not onely when ye were no friends of mine, but also when ye were mine yttter enemies : ought not you then in like manner much more loue one an other, beeing thus redeemed silly poore soules by my bitter death ? you were all alike subiect to eternall hell fire, Ioh. 3.13. and now I so loued you, that I gaue my selfe a ransom for you, Rom. 3.28. 1.Ioh. 3.6. ought not ye then much more considering my goodnes, loue one an other ? If a king should of his great goodnes giue his owne life to ransome a companie of beggers beeing in bondage, and besides not onely deliuer them out of slauerie of a forraigne prince, but also exalte them to the state of lords and nobles, by deuiding his inheritance amongst them, were it not, I say, an intollerable thing, if these exalted beggers, forgetting their former estate, should nowe be so puffed vp in pride, that one of them would not vouchsafe to looke vpon an other, but contemne, hate, and disdaigne one an other, were not this thing intollerable and not to be suffered amongst men, so to re- quite the goodnessse of their king ? nay would not we rather giue our verdict vpon them, and thinke them well serued to

be set againe all alike in beggerie and flauerie as they were before, and looke if they could agree any better among them-selues there? yes surely would we, and thinke them well serued; euen so, good brethren, if we will not loue one an other since our Lord Iesus Christ hath so tenderly loued vs, that he hath giuen him selfe for vs, to redeeme vs from hell, surely it can not be otherwise thought but that we deserue to be throwne downe headlong to hell eternally, and looke if we can agree any better there. It pleased the Lord Iesus to redeeme vs from damnation, that we might loue one an other, as he loued vs: if we will not then loue one an other, what is it else but euen to prouoke the Lorde Iesus to leaue vs euen where he found vs, that is, euen firebrands of hell, and looke howe we can away with that geare. Wherefore, good brethren, let vs take this argument to our selues, and although we would not loue one an other for no otherthing, yet at the least let vs loue one an other for Iesus Claristes sake, who so tenderly and dearely loued vs, that he gaue his owne life for vs: if not for his sake, yet good brethren, for our owne soules sake, which shall perish in hell euerlastingly: thus ye see what force this reason hath, which the Lord Iesus yseth here charging vs to loue one an other, as he hath loued vs, that is, that it maketh vs inexcusable before his iudgement seat, if we can not finde in our heart to loue one another, seeing he so dearely and tenderly hath loued vs. It carieth with it also a further thing to be considered and thought of, and that is this, that it serueth for a notable and most excellent patterne for vs to trye and examine our loue by it, whether it be sincere and sound or no: for when he saith, Let your loue among your selues be such a kinde of loue as mine was towardes you, he condemneth all fayned and vaine loue, all corrupt loue, gainfull loue, tongue-loue, false loue, and such like; and biddeth looke as his loue was towards vs, so let our loue be one towards an other: his loue was not towards vs, when we were his friends, but euen then he loued vs when we were his enemies, and gaue his life for vs: this is a speciaall point to be considered of vs, good brethren, and pitcheley to be waied for it to ou-

toucheth vs very neere: we be so corrupt in, iudgement, and measure all things so by our owne easie, that we thinke it sufficient, if we haue made some countenance of loue to them, that never did us harme, when as in the meane time we rage like cruell beastes against those, which haue but a little touched us with harme and iniurie, and we thinke we may doe it lawfully, it is so generall a thing, and toucheth the corruption of our nature so neere, that if he doe or speake but any ill by vs, vvee thinke vve may very iustly be incensed against him. Yea, but Rom.5.8. was the love of the Lord Iesus so in that maner, nay he loued us euen when we were his enemies, and telleth vs that our loue must be in like maner one towards another, not only to them that loue vs, but also to them that be our enemies. Our Saviour Christ telleth vs, that the very heathen will so loue one an^o Matth.6.32. other as long as they haue no harme, and we would be ashamed being Christians to be no better then they: we say wee are Christian men and not heathen, let vs then I pray you proceed one steppe further then the heathen, who will as fast as wee for ourliues love them that doe them good: let vs, I say, goone steppe before them, & follow our Sauiour Christ, who biddeth vs loue one another as he loued vs, not as the heathen use to loue. Oh saith one, I could be content to loue him, if hee had not so railed upon me, and done me so much spight and villanie, I could haue bene content to haue borne it, but it is too too, no man can beare it: and I pray thee, hath he done thee more spight then thou hast done to the Lord Iesus Christ? I trow not: thy spight and villany hath put the Lorde Iefustodeath, and wouldest thou haue him not hate thee for thy spight done to him, asthou doest thy brother for the harme he hath done unto thee? thou shouldest be in hell then straightwaires. Looke now then, I pray you, whether it standeth vs not in hand to put well in practise this lesson that our Lord Iesus Christ here teacheth vs, when he saith, our loue among our selues must not be to avenge our spight, to wrecke our malice, but euen as he loued vs: to be content to forgiue, our greatest enemies, & put our hatred and malice out of our hearts against them. Iesus Christ teacheth vs to pray for for- Matth.6.12. giuenesse

givenesse at Gods hand euen as we doe forgive others: would we thinke it a good prayer to pray to God in this manner: O Lorde God if my sinnes towards thee had bene but a few and small, I could haue bene content, thou shouldest haue forgiuen them unto me, but because they be so many and so spitefull, now I would haue thee euen poure out all thy displeasure vp-on me, for so doe I use to do with them, that do offend against me, therefore I pray thee, deale euen so with me now, good Lorde, for after this maner I do use to forgive them that offend me: I use to doe the worst I can to them either by worde or deede, therefore I pray thee, doe the worst to me thou canst: were not this, I pray you, to pray for vengeance upon our own head? yes surely: and certenly euen so do we, as oft as wee dare pray the Lords prayer, and yet can not finde in our hearts to forgive offences done against vs. Good brethren, let vs not de-

Matth. 6.15, ceiue our selues, the Lord Iesus flatly telleth vs, we shall never be forgiuen, unlesse we can be content to forgive others, let vs say what we will, the Lord Iesus saith so, we shall never be forgiuen, unlesse wee can forgive others, there is no remedy, the truth hath spoken it: let vs flatter our selues as long as vve vil, we can not be forgiuen unlesse we forgive, therefore if euer we will be forgiuen at Gods hand, unlesse vve vil be throwne into the pit of hell, let us forgive: and away with these fond & brabbling excuses, to say they be so many, and so great, I can never forgive him. Wouldest thou be contented that the Lord Iesus should answere thee so, when thou comest unto him for forgiuenesse? If he should say unto thee, O silly poore soule, I could be content to forgive thee, if thy sinnes had not bene so many and so great, but because they are so huge & so hainous, I can not forgive thee, go thy wayes to hell, for I can not finde in mine heart to forgive thee; wouldest thou be content with this answer at the Lords hands for thy sinnes? I trow not: And yet cruell hearted tyrant thou canst be content to say so, and thinke so of them that haue not offended thee the thousand parte so much, as thou hast done the Lorde thy God. Doest thou thinke then thou canst so silly escape the Lorde thy God? thou canst not, thou canst not: and therefore there is no remedie

medie but either thou must forgiue, or surely thou shalt never be forgiuen: looke now to it, as thou wilt, and fling *avay* from God as fast as thou wilt, they be vwordes of the Lord Iesus vwhich can not lie. Let us for Gods loue looke unto them, it standeth vs in hande: thinke vve to be forgiuen of God our great and intollerable sinnes, and can not be content to forgiue small sinnes in comparison? No surely, it can not be. The Lord Iesus setteth out this matter more largely in the 18. of Mat- *Matt. 18. 23.* thevv, by the example of a king, vwhich minded to take a reckening of his seruants, vwhereof one was brought unto him, which did owe him a thousand talents, & he not being able to pay, commandement was giuen, that he, his wife and children, should be sold and payment made: the man with pitifull teares fell dovvne at the feet of the king, desiring him onely to beare with him for a time, and he vwould pay him the vwhole: the king taking compassion upon the man forgaue him the whole debt: this man being so discharged went his vway, and found one of his fellowves that oved him a certaine small trifling peece of money, and ragingly caught him by the throat, commaunding him to pay that he oved; the poore man amased fell downe at his feete with vveeping teares, humbly besought him to be good unto him, and he vwould pay him all. The other vwould not heare, but cruelly commaunded him to be cast in prison, and there the poore man lay. The king hearing of this cructie, called him and saide, I forgave thee the vwhole debt vwhen thou besoughtest me, oughtest not thou to haue had compassion upon thy fellow also, as I had on thee? & the king in great displeasure comanded him to be deliuered to the tormentours. Euen so, saith our Saviour Christ, vwill my *Vers. 35.* heauenly Father doe to you, unlesse you forgiue one another from the bottome of your heartes your sinnes and offences done one to another. This is the doctrine of the Lord Iesus, it is not mine, they be his ovne vwordes, and therefore they must be marked. It is a vwoonder to see how much vvee can make of a smal offence done unto us, & how smal account we make of our great offences done to God: if one do but a little contrary to oug mind in any smal matter, oh we make it so great a matter

we haue never done with it, and hardly shall a man bring vs to any good agreement: we be so hard hearted, it will not out of our stomacke, but we must be reuenged straitwaies, vve will waite him at the advantage once in our life time, to be euen with him if we can: What is this els but to prouoke Gods fearewrath and indignation vpon vs, and to heape Gods iudgement vpon vs? Iefus Christ tellet vs, euen so will our heauenly father deale with vs. Doeth it not now then stand'ys in hand to forgiue one another, to put malice and hatred out of our hearts, and now at the length to learne perfectly this lesson at our Sauiour his hand to loue one another as he loued vs? not onely them that doe us good, but euen our enemies, and them that hate vs. True it is, wee must never loue the sinne of our enemies, nor of none els, but alwaies be in deadly hatred with that, but yet we must loue and pity the person of our enemies, that is indangered thereby. And if this were well waighed, you should see that we had more need to pity, then to hate our enemies. If there be any iniurie or harme done unto vs either by word or deed, they that doe it are guiltie of hell fire, so saith Iefus Christ: would it not pitie our hearts to see any in the torments of hell? alas yes, if we were not worse then bruit beasts, we would take pitie vpon them: and surely in that case are all those vwhich doe vs harme, vntesse they repent: and therefore the Lord Iefus pitied the case of them that put him to death, because he knew in what dangerous estate their soules were, whereas they in spight and rage against him were so blind, that they could not see it: but alas, he saw it, and pitied their case, and prayed, saying, O Father, forgiue them, they can

Matth. 5.22.

Luc. 23. 34.

not tell what they do, they are euen almost in the gulfes of hel, and yet see it not, they are so blind in their rage, that they run headlong to hell, and never thinke uponit. The same affection must be in vs towardes ourenemis, if we be of the same spirite of Christ: we must pitie their case that haue done any harm or iniurie aginst vs, & thus think, O Lord God, this their fact is damnable before thine eyes, they haue deserued hel fire, and yet, O Lord, they see it not, Good Lord give them hearts and mindes to see their sinne, that they may see in what daunger

ger they be in , and so turne unto thee and repent. Thus you see, how we must pity our enemies, and pray for them, & doe what we can to bring them out of the danger: there is none without so much naturall affection , but he will pitie the life of any thing being in danger, if it be but an oxe or an asse to put it out of the mire if he could, there is none so brutish that will suffer the life of a beast to perish if he can helpe it, much more is the life of man to be pitied being in danger, but much more is the everlasting life of the soule of man to be tendered being in daunger: while thine enemie rageth against thee with all despite and villanie, his poore soule is in perill to be drowned in the gulfe of hell, oughtest not thou to pitie his estate, and reach out thine hand to helpe him out, and not like an unmercifull man to plunge him downe to be drowned, that thou mightest reuenge thy spite and malice for the iniurie & harme he hath done vnto thee? There is none so cruell that woulde deale so with a very beast. If we had receiued any harme at any beastes handes, either a stroke with an horse his foote or such like, if wee should happen to see the poore beast after that, in perill of drowning, is there any so cruell that he might be revenged of the harme done unto him, would let the poore beast starue, or else violently push him headlong , and holde downe his head to drown him? Surely none would doe it, vniess he were worse a thousand fold then a beast. What do we meane then, seeing the soules of our enemies in so great perill by continuance in their sinnes , that we doe not pitie their case, to pray for them , to helpe them our, but rather to revenge our malice, doe sooner push them in forwarde headlong to destruction? Nay rather what doe wee meane in pushing them forwarde to destruction to throwe our selues downe headlong with them to the pit of hell? For what is it els when we beare hatred, spite, and malice against them? It is murther before God, and therefore guiltie of hellfire. Haue wee not then notably prevailed against our enemies, when for pure spitefull loue, and reuengefull good will towards them wee vwill euen iumpe with them into the dungeon of hell? This is not to loue one another, as the Lord lo-

Ioh. 3. 15.

ued vs: well then, good brethren, I pray you, let us looke unto it, vvee must loue one another, yea, euen our enemies, for so did Christ loue vs his enemies: we must loue their soules, and pitie their soules, and helpe them euen as we can: vvee must not so much regarde the spite they haue done unto us, as the daunger their soules bein before God, and this may make vs to stay our rage and reuengement against our brethren, vwhen they haue offended us: for what is the cause that we be so out of patience with them that haue done us iniurie, that wee can not finde in our heartes to forgiue them? Surely euen this, because wee doe only looke upon the hurt done unto us, we muse upon that, we make much adoe about that, and so marveilously weigh what losse we haue by it on every sider but in the meane while, wee doe not consider the soule of him that did vs the iniurie, continuing in impenitencie: for then wee should be driven to pitie him for the daunger before God, and not hate him for our losse before man. The want of this is the onely cause then why wee be so hatefull and malitious towards our enemies, which haue iniuried vs, because we looke upon our owne hararie, and not on the hararie of the soule of man before God: but wee must doe it, certenly the Lorde Iesus commaundeth us, *Pray for your enemies, doe good to them, that hate you:* and here biddeth us, loue, as he loued us, euen enemies to him. Well then, good brethren, thus yee haue heard, how by the loue that Christ loued us, wee be taught, to frame our loue one towrdes another, euen towards our enemies, in pitying them, praying for them that they may be brought to amendment, not for the hurt done vnto vs, but for the auoiding of the hurt of their soules. I haue bene somewhat more long in this matter of loue towrdes our enemies because I know it is so hard a matter for flesh and blood to be satisfied in this point to stay from revengement: it is marueilous neare growen into the corruption of our nature, and therefore it must be more carefully taken heed of us, and we must bende our force more to resist it, and so shall we not onely be hearers of this lesson of our Lorde Iesus, but also followers of the same.

And

And yet further, when he saith, that we must loue one another as he loved us, he giueth vs to understand, that our loue must be sincere, without respect of gaine or aduantage. Such loue then as is commonly amongst vs Norffolke men will not serue, that is to loue a man as long as we can get any profit by him, and then farewell: no, our loue must not be so, but it must be as Christ loued vs, which was not for any great gaine I trow that he hoped to get at our handes, and yet this is so common amongst vs, as is marueilous: there is scarceiy found amongst vs any other loue, then that which is for gaine: a lamentable thing: If we haue money enough, we make our account to get friends enough, and without mony or hope of gaine we shall hardly finde any great store of friendes. Is this the loue, good brethren, which ought to be amongst vs? Alas no: such loue may be found amongst the very devils in hell: and yet we will be Christians forsooth, yea, and protestants to, but it is but onely in name: for Christ saith, that among his true schollers, loue must not be for advantage, but as he loued vs. Moreover, we are hereby taught also, that our loue must not be dissembled in faire countenance outwardē, & within nothing but rancour and malice, it must not be in a faire flattering outward shewe, but it must be as he loued us, euē in very deede from the bottome of our heart: from our heart, from our heart, from our heart: Oh this must be marked, good brethren. The Lorde Iesus seemeth to plucke vs English men by the sleeve, and condemne our faire flattering dissembled loue, which raigneth so comonly among vs: Such faire lookes, sugred wordes, louing salutations, and courteous embracings as is marueilous, as though there were such perfect loue and friendshippē amongst vs, as could possibly be required, and yet such deepe dissembled hatred and spight in the bottome of our breastes, as we would (if we could) euē pull their hearts out of their bodies, and eat them with garlickē, as they say. Alas, good brethren, is this Christianlike? is this as Christ loued vs? No, no, it is Iudas-like, faire kisses, & false dissembling harts. Is there not a God in heauen thinke you, to reuenge it? yes, no doubt, and I warrant vs, we shall feele it, if we doe not repent.

We thinke we haue done notable finely, when we haue made a man a faire countenance, and in the meane while practise his death if we can: we go slyly on with the matter, and laugh in our sleeve when wee haue thus done, asthough there were not a God in heauen that did see, view, and try all the secret thoughts of our deepe dissembling heartes, and spie out all our crooked waies, and when we haue made faire with all the earth, will then call our crooked practises to account. Did that cruell wretch Cain any thing preuaile, when dissembling his cruell malice towardes his brother, he made faire words with him, till he gate him in the broad wilde field alone, and then fell upon him, and killed him: did it any thing preuaile with God, I say, that none was at the deede doing to accuse him? needed God any such thing, which was privie to his wicked malicious thoughtes? No, but he bringeth in the very blood which he shedde, and the earth which receiued the bloode to bring euidence against the man to condemnation: what shall we say then? will our faire looks and sweet words one to another preuaile before God, when there is nothing so in our hearts but inuiter and malice? No I warrant you, hee will bring in account euен the very secret wicked thoughts, that we conceiue upon our beds, he will bring in euен our pillow es to beare euidence against vs to our condemnation, if this geere be not amended, looke as smoothly on the matter as we can: God will haue an assaying with vs, when we haue made all whole with man. Wheterefore, good breethen, in the feare of God let us looke to this geere, let us giue eare to Iesus Christ his teaching, that commaundeth our loue one toward another to be as his was towardes vs, and away vwith this same dissembled loue, vvhich raigneth so amongst us, this Iudas loue, theefe loue, devils loue, and let vs like good Christians here in Norffolke once at the lengh beginne to imbrace Christes loue, true loue, unsained, from the bottome of the heart, and sincere, to the glorie of our God, and comfort of our soules: And thus much for this part, where we are commaunded that our loue shoulde be as Christis loue toward vs: now it followeth. *By this shall all men know that ye are my disciples,*

disciples, if ye loue one an other. This is an other reason to per-
swade to the obedience of that commaundement, which he
hath giuen in the verse before, that we loue one an other as he
hath loued vs, for that men shall thereby take them to be his
schollers, his disciples, Christian men: This is an argument
which carieth with it great force to perswade amongs men,
for there is none but he will say he is a Christian, every man
will say so, yea and every man would gladly so be taken and
esteemed of men, we would say so all of vs, and so would gladly
be counted Christian men: well, then let vs looke if there
be loue among vs, for saying will not serue, he telleth vs men
shall take vs for Christian men, not because we can boldly
say so, but because they see amongst vs loue; sincere loue, pure
loue, no dissembling, colouring, nor glosing, but simple tender
loue one towards another, euen as he loued vs: that is the cog-
niscance, whereby we be knowne amongs men to be the ser-
uants of Christ; as the princes and noble mens seruants are
knowne by their cogniscance and badges to be the seruants of
their feuerall masters, so is this the cogniscance and badge of
true Christian men from a false dissembling Christian: its in-
tolerable to abuse any princes name without some warrant,
& shall we be so bold with the Lord Christ to abuse his name
with the title of Christian men, when we be nothing so? if any
durst be so bold as to make a facing and bracing vnto the pore
people, and say, I am the Queenes seruant, and vnder that title
exercise all the authoritie of the Queenes maesties seruice,
and yet never authorized into seruice, nor receiuied her cogni-
scance to be knowne by, could such dealing be well passed ouer
without punishment amongst men? No surely, it could
not be: such things would be or els should be feuerely punish-
ed, and that iustly, for els no man should liue vnbeguiled by
such counterfeiys, and the authoritie of the prince abused, to
the vndoing of her subiects. And shall we thinke then that the
Lord Iesu shall so lightly ouerpasse the abuse of his name, and
authoritie of Christians, when we be nothing but onely coun-
terfeiys for he telleth vs we can not be his diisciples, we cannot
be true Christians vnfesse we loue one an other: Let vs say and
face

face, and brace it out neuer so much, all will not serue: for he
faith, he that can not lie, that by this we shalbe knowne, whe-
ther we be in deede Christian men or no, if we loue one an o-
ther. What shall we say then, good brethren, to vs Norffolke
men, amongst whome raigneth too much strife & contention,
hatred, malice, brabbling, brawling, & wrangling? shall we say
we be Christian men, & so flatter our selues in our sinne, and de-
ceiue our own soules? Iesus Christ telleth vs the contrarie, that
we can not be iustly accounted of mento be true Christians,
much more shal he the searcher of hearts condemne vs. VVhat
a lamentable thing is this amongst vs in this little countrey of
Norffolke, that we should be so fare from the badge of Chri-
stian men, that cleane contrary, such contention, strife, & brab-
bling, is amongst vs, that we are become infamous thereby to
the whole world, when there is found more wrangling in this
same little part, then is in xx. parts of the land besides? VVhat a
thing is this, good brethren, that the Judges in their assises in
other places finde in some place foure, in some place three Nisi
prizes, and here amongst vs x. score and more: commeth this
because there is so much loue amongst vs? & yet we wilbe cou-
ted Christians; but Iesus Christ saith, that then we must loue
one an other, it can not otherwise be, he hath spoken it that
can not lie. Therefore on Gods behalfe, good brethren, let vs
ooke vnto it, let vs not flatter ourselues, & so die in our sinnes;
we can not be Christians, Iesus Christ telleth vs so, vnles there
be loue amongst vs: & I pray you, what appearance of loue is
there amongst vs, where there is such brabbling and brawling,
that neuer the like was heard of in any place of the land? nay, I
thinke in Turkie-lande: and yet we wilbe Christians. But the
Lord Iesus saith we be not, saue onely in name, & in what case
are we then, I pray you? euuen firebrands of hell, vnles we doe
repent. VVherefore, good brethren, let vs looke vnto it, and
ooke to it earnestly in deede, that at the length we Norffolke
men may become Christian men. I can not speake alas, to all
Norffolke, my voice will not reach so farre, but I exhort you,
good brethren, for Gods cause every man put to his helping
hand, that such strife & contention as is amongst vs my be sup-
pressed,

preſſed, and the badge of Christians, which is true loue, may come in the roome. Where ye heare of contention betwene your neighbours, perſwade with them as you can to take it vp amongst themſelues charitably, and that they doe not like bruit beaſts one reuenge all their ſpite they can againſt an other: perſwade with them & take paines with them, & you ſhal ſee God will bleſſe your labours. And you, good brethre, which are here gathered together, whose hearts the Lord hath touched to take paines in ſuch matters, I deſire you in the feare of God to continue, be not wearie of well doing, the Lord is with you, God doth bleſſe you, and your labours, ye ſerue God in it highly, the Lord Iefus Christ accounteth you happy, *Blessed, bleſſed* ſaith he, *be the peacemakers.* Although it be ſome paines vnto you, & a little coſt & charges, yet remember it is done to the Lord, & the common-wealth, whose you are, & to whome you owe your ſeruice & dutie. Although you ſhall heare ſome that like not of it, and peraduenture of ſome countenance, yet good brethren, be not diſcouraged, the Lord liketh well of it, he which is of the greateſt countenance of all, the Lord Iefus himſelfe he liketh highly of it, & calleth you happy & bleſſed, *Blessed be the peacemakers, for they ſhalbe called the children of God.* Be not diſcouraged then from doing good, because ſome doe not like of it: Alas, they are deceiued with falſe & blaundefour lies, that men blow abroad in corners, I warrant you whē they ſhall heare & know the truthe, there is no good man but will well like of it, and further the like to the vttermoſt. In the meane time goe you on forward, & content your ſelue with this that ye ſee the Lord ſo greatly bleſſe your labours in ſo ſmall time, that all your cuntrie is ſo cleane ſwept of roguers, wheras in other places they abound, and ſo few miſdemeanours foide, ſcarſe the tenth part that was before, and which is in other places & that euē very neare you. You ſee this God hath wrought by this meaneſ in ſo ſmall a time, beſides that the whole limits is ſo quiet & void of all contentions and brabbles, that now it is not one to an hundredth that was before, and in comparison of other places rounde about you. This ye ſee God hath brought to paſſe in a ſhort time, for this muſt you be thankfull

vnto God, and giue him the honour and glorie, and continue and goe forward in your well doing, leauing the successe to his maiestie, as he knoweth shalbe most for his glorie, your dis-charge, and the benefit of his people.

Thus you haue heard out of this text the earnest exhortati-
on of our louing Sauour, ioyned with authoritie in com-mand-
ing vs to loue one an other sincerely without dissimulation,
euen as he loued vs: a needfull lesson, but very ill practised of a
great number of vs, who yet continually will needes be coun-
ted Christians: well, let vs thinke vpon it more carefully then
we haue done, for we can not deceiue him with titles. Let vs
looke vnto it, especially in this countrey, that haue beeene this
long time so farre from true Christianitie a great number of vs,
that we haue not so much as the outward cognisance, whereby
men should know vs from dissembling Christians: let vs in the
feare of God now beginne, good brethren, and let vs not be a-
shamed nowe at length of the liuerie of Christ, we beare his
name, let vs not refuse his liuerie: throw away the deuils liue-
rie, which we haue worne a great long time, we abhorre
the name of the deuill, away then with his liuerie,
and let vs giue a louing eare to Iesus Christ
thus friendly speaking vnto vs.

John More.



TO THE RIGHT WORSHIPFVLL AND TRVLY RELIGIOVS S. ROBERT

Iermine Knight, &c M. Robert Ashfield Esquire,
Iustices of her Maiesties peace for the county
of Suffolke, the continuance and increase
of all needefull blessings spirituall and
temporall in this time, and euerla-
sting life after death.

**



Ay it please your Worships to vnderstand, that I haue many yeares
since, by the request of you both,
committed theſe Sermons to writing; at which time I thought no-
thing leſſe then of the publishing of
them, especially in theſe daies in
which by the grace of God there is
ſuch varietie and ſtore of ſermons, both preached and printed,
as it may ſeeme nothing can be added vnto the: yet ſince
it hath ſo fallen out, that theſe copies haue beeene multiplied,
and are diuerſly diſperſed in the hands of many, and are ſtill
deſired of ſome: whereupon I haue thought it good by this
one labour, both to eaſe my ſelue of this burden in time to
come, and alſo to ſatisfie the earnest deſire of thoſe, which

N 1 haue

The Epistle Dedicatore.

haue beeene lingring about it this long time. Not that I haue any hope in this argument to adde any thing to the treatises before written,(for what can be said in this great plentie and diuersitie of writing which we enioy, that hath not beeene spoken before?) but that by saying the same thing againe, yet after an other manner, I might somewhat deceiue, and so in part satisfie the vnquiet mindes of some, who in their trouble can not long saiuour any old comfort, be it neuer so good, but through a loathsome in themselues are still inquiring after newe. And if we in loue thus stoope to the infirmitie of the sicke patient, by preparing the same meate diuers waies to deceiue his tast for his good, when he abhorreth the daintiest meate: then seeing in the soule of man there is much more loathsome, whereby they sometimes refuse all comfort,(as the Psalmist complaineth in the person of the whole Church) if they may be delighted with any thing here, as seeming new vnto them, and so feede vpō it to their comfort: neither my labour herein shall seeme superfluous in doing that which seemed to be done before, nor they repent them for tasting of that as it were in an other kinde which they refused before, yea if through weaknes in long sicknes, all places are so wearisome to them that it is an eale vnto them sometimes to be brought backe againe vnto that place which they were wearie of before: why then may there not be hope also in the tyred soules of men, through the continuance of their trouble, that by bringing them backe againe vnto those places of holy Scripture(as it were of rest) which they had left lōg before as finding no ease in the, euē in the very same they should finde some comfort at the last, and lie downe in peace in them, as it were in their old lodeings dressed & prepared for them: In which kind if I shall attaine vnto any thing, its all that I desire, or hope to performe.

The

The Epistle Dedicatore.

The argumēt of the latter Sermon agreeth with the former, for commonly in trouble we are discontented with our present estate, & that makes us impatiēt, therefore it is necessarie that such shoulde be perswaded to thinke well of their estate as that which the Lorde knoweth to be best for them: and therefore to determine to beare that, and to be quiet under it; which if they doe not, they shall finde, that vwhen they be out of it, some other thing will disquiet them, and so they shall never be contented. In handling of which I haue not so much tyed my selfe to that speciall text chosen for that purpose, as laboured out of that, and other partes of the word to conclude a generall proposition of a contented minde. Herein I craue pardon of your Worshippes, that for these caules I haue made that common to others, which was first proper to your selues: which I hope so much the more easily to obtaine of you, because hereby (in imparting it unto others) I take nothing from you, when, as it were by lighting others mens candles at yours, you haue notwithstanding still the whole light of your owne, if it gaue any light vnto you before. Desiring also of your Worshippes, that as at the first you did fauourably accept it in writing, so now it might not seeme tedious unto you, to haue it the second time after this manner presented unto you. I acknowledge it is unworthy of either of your Worshippes, much more of you both, who haue deserued so well a long time of the common-wealth and Church in our countrey, especially my selfe in many respects am much bound unto you both: but seeing God hath so neerely ioyned you in situation of the countrey, in office and calling, in friendship, in kindred, and yet neerest in profession and religion; I hope you will be contented euen in this small treatise not to be fundered. And thus praying
God.

The Epistle Dedicatore.

God to make you still more and more one in Christ, and
one another in him, and so long to preferue you both
for the further good of our countrey, I hum-
bly take my leaue of your Worships.

Norton. 26. August. 1594.

Your Worships at all times

in the Lorde,

Nicholas Bownde.





A SERMON CON-
taining many comforts for the
afflicted in their trouble vpon Rom. 8.
ver. 26. vnto 30.

*Likewise the Spirit also helpeth our infirmities: for
we know not what to pray for as we ought, but the
Spirit it selfe maketh request for vs, &c.*

 Ou can not be ignorant of the generall argument that the Apostle hath in hande, which is to intreate of the matter of afflictions, to this ende that he might shew, that none of them shalbe able to hinder vs from our salvation, that so we might be prepared for them, and comforted in them. For he speakeþ wisely and to the purpose, and therefore hauing prooved that we are saued onely by faith in Christ (which is the generall argument of the Epistle) he remoþteth those things that might seeme to make for the contrarie. And namely first the consideration of our naturall corruption, cleaving fast vnto vs, hindring vs from that which is good, and drawing vs to that which is euill, even after such time as we doe beleue, of which he hath spoken in the other chapter, and in the former part of this, declaring that by the imputation of the perfect holines of Christ it is taken away: which we know both by the fruits of it, which is, that we are sanctified in part, and

and by the spirite of adoption, which teacheth vs to call God *Abba father*. Secondly the consideration of those manifold & grieuous afflictions which may & doe befall vs in this worlde, whereby it may seeme, that our waies are not so acceptable to the Lord , that we might haue comfort therein : in which he dealeth in the latter part of this chapter from vers. 17. to the ende of it, shewing that they shall be so farre from keeping vs from saluation, as that in them we haue Christ Iesus that went before in all afflictions further then we can, and yet at the last came vnto glorie, and therefore if we patiently abide, as we haue not onely the Prophets, Apostles, and Martyrs, but Christ himselfe to be our fellow in them, so we shal be fellowes with him and like vnto him in glorie. And least that it might seeme grieuous vnto vs, to goe to so happie an estate, through so grieuous a way , and so might thinke that the kingdome of heauen, though it be so pretious, we should bie it too deare : he telleth vs assuredly that by casting the account he hath found it to be most true , that all the afflictions in this miserable and wretched world are not to be compared in greatness or continuance , vnto the glorie that shall be revealed vs, vers. 18. which as it is thus great , so it is most sure and certaine , and therefore we neede not in no wise to doubt of it : for the very creatures them selues haue a certaine sense and feeling of it, which but for a time are subiect to this vanitie (that is, corruption and abuse) which they are and by the instinct of nature doe most earnestly, and as it were, with their heads lifted vp, looke for the revealing of the sonnes of God, that they might be redeemed from bondage ; into their glorious libertie, and shall not be disapointed of their hope : therefore much more we that haue receiued the first fruits of the spirite, should with greater patience in trouble abide the will of God , and with more certentie and earnest desire, looke for an happie chance of all our afflictions in that most glorious day, v. 20,21,22,23. The which condition, though grieuous for a time, but happie in the ende, that we might not refuse to vndergoe with the rest of the creatures , and our brethren, he willeth vs to consider the order which the Lord hath appointed in sauing of vs, which is
by

by hope, and because hope is of things not seene or injoyed, therefore we must not imagine so soone to enjoy all happiness as we beleue it, but be content to want all things for a time, that hoping for them with patience and long suffering, we might come to them at the last, vntill we will goe about to peruer this most excellent order, which the Lord hath determined and appointed to vs in sauing vs, which is by training vs vp in the hope and expectation of all things promised for a season, v. 24, 25. And because the hope that is deferred is the fainting of the bones, & we might feare in respect of our owne weakenes, and the greatnes together with the continuance of afflictions, that we shoulde not with patience vnder the croſſe continueth to hold out happily vnto the ende, he further addeth for our singular comfort, that the ſpirite which we haue received, ſhall helpe to beare the burthen with vs, and ſo though we be neuer ſo weake, yet by the power of it we ſhall be able to endure, verſ. 26. So that it ſhall be all one with vs, as with the childe vpon whose ſhoulder the father laying an heauie burthen, that were able to preſſe him downe, doth ſo put his hande vnder it, that he beareth the waigte and burthen of it him ſelfe: and if the father will not overlaide the childe, wee neede not to feare but that the Lorde will ſo increase our ſtrength according to the meaſure of our afflictions, that we ſhall finde this promife to be true, that his holy ſpirite ſhall helpe our infirmities. For as a father hath tender compassion of his children, ſo hath the Lord tender compassion of vs, ſeeing he knoweth whereof we are made, and remembreth that wee are but dust, and that wee flouriſh but as a flower of the field: which thing as it is moſt comfortable to conſider, ſo we ſhall finde it to be moſt true by expeſience: because our Sauiour Ieſus Christ hath praied vnto his heauenly Father for vs, that hee might giue vs a Comforter, that might abide with vs for euer, euē the *Spirite of truthe*, as the blessed Apoſtle confeſſeth of him ſelfe, 1. Corinth. chap. 4. verſ. 9. ſaying, We are afflieted on every ſide, yet are we not in diſtreſſe: in pouertie, but none ouercome of pouertie: wee are perſecuted, but not forsaken: caſt downe, but wee periſh not: for

for (as it is in another place) his grace shall be sufficient for vs, for his power is made perfect through our weakenesse, so that when we are weake, then are we strong 2. Cor. 12. 9, 10. and thus we shall alwaies finde it to be most true, that God is faithfull which will not suffer vs to be tempted aboue that we be able, but will euen give the issue with the temptation, that we may be able to beare it, 1. Corinth. 10. 13. and if there were no Scripture to prooue it, our owne experience might tell vs the trueth of it: for if wee haue obserued any thing, wee may remember that many times we haue beene low brought, and haue sustained very heavy thinges, and thought we should never haue beene able to haue borne them, neither in deede should we, but that there was an other thing farre aboue our selues, which made vs indure and ouercome those thinges which we thought we should haue fainted in the middest of them, so that we may boldly say with the holy Apostle, *Blessed be God euen the Father of our Lord Iesu Christ, the father of mercies, and God of all comforts, which comforteis vs in all our tribulations, that we may be able to comfort them that be in any affliction, with the comfort wherewith we our selues are comforted of God. For as the sufferings of Christ abound in vs, so our consolation aboundeth through Christ, 2. Cor. 1. 3,4,5.* And this is so much the more worthy to be considered of vs, because he saith that the spirit shall helpe vs, not in some fewe onely, but in all our infirmities whatsoeuer, and there can be no weakenesse in vs so great, or infirmities so many vpon vs, which the spirit shall not strengthen, euen to the bearing of the greatest crosse that may be laid vpon vs, as we heard the Apostle saying before, that God did comfort him in all his tribulations, and that his consolations did abound, euen as his sufferings did abound. In the meane season he giueth vs to understand, that the afflictions of the godly are so great, that they farre passe any strength that is in vs to beare them: yea that we are very weake of our selues, and subiect to many infirmities, though we be partakers of the spirite of God; for it doth not ridde vs of them. Nay the very Apostles and Paul him selfe confesseth that hee was not able to haue vndergone so many and great

greatest things as he did being a fraile man like vnto vs, but that he had the spirit helping hym in his infirmities. The trueth of which may likewise appeare in the great complaints of Dayid, Job, and the rest, who though they did patiently beare many great things, yet not without many infirmities. For Job sometimes curleth his day: & Dauid saith unto God in his haſt. I am cast out of thy sight, Psal. 31. 22. & therefore we are not to imagine of such a portion of Gods spirite, that might swallowe up all our infirmities (for then we were no men) but it must be ſufficient that we are ayded with the ſtrength of it, ſo that wee finally fall not downe, and lye ſtill vnder the heauy burthen of affliction, but that there is a mixt thing as it were in vs: namely, our owne infirmities to humble vs, & the ſtrength of Gods spirite to inable vs to beare: ſo that hauing ſo able an helper to beare with vs, wee may be comforted with hope of induring the greatest thing that may befall vs in this world, though continuing upon vs never ſo long. And that we might doe it the rather; the Apostle further addeth, that the ſame ſpirite ſhall likewife ſtirre us up in all necessities of ours to pray vnto God, and to make our moane vnto him, as to our Father and ſhall be heard of him. For though we ſometimes through the greatness of our miserie knowe not what, or how to pray as wee ought, yet his ſpirite ſhall ſtirre vp euen then though not many well ordered ſpeeches or wordes, yet thofe ſighes and grones, which being unspeakeable and only felt, are notwithstanding well vnderſtoode and accepted of God, because they proceede from his ſpirite, whose meaning he knoweth and graunteth, because it maketh request for the Saintes according to the will of God, as it is ver. 26. wherein we are notwithstanding to conſider, that though we haue receiued the ſpirite of God, euen the ſpirite that teacheth vs to pray, ſo that we haue manytimes called upon God with great assurance and comfort for and with our ſelves and others, yet there may be a time and that very often, wherein we may be ſo diſtracted by ſome great affliction, and in that caſe that being as it were aſtoniſhed and ouercome with the greatness and ſtrangenesſe of it, wee can not tell what to pray: and though

prayer

prayer then be our onely refuge, yet wee can not tell how to begin it, or what to say. And to unlike shall we be unto our selues, and that that we haue bene in times past, as though we were not the same: nay our estate may seeme like unto the wicked, who are at their wits end. For if we were asked what we would haue, we can not tell, and though we haue liberty to aske of God, we can not use it: for we can not tell what to pray. A wonderfull thing, but yet most true, and that which is to be found not in some, but in the most excellent seruantes of God, euen the Apostles themselues, as Paul here bringeth in himselfe for an example, and in this infirmitie maketh himselfe like unto the rest. And though we haue forme of prayer prescribed us by our Sauiour Christ, yet we aske those things many times which if we had them would hurt vs, and when we aske that which is profitable and good, yet by prescribing to the Lord, the time, maner, and meanes of our deliverance, we pray with such impatience and distrust, that it may truely be said, we can not tell what to pray as we ought. This was the estate of good King Hezekiah, Isa. 38.14. when he was oppressed in the bitterness of his soule (as he saith) & he chattered like a Crane or a Swallow, and mourned as a Doue. Such was the perplexitie and more then infirmitie of Dauid, when instead of praying, he roared all the day long, Psal. 32.3. and when hee mourned in his prayer, and could but make a noise, Psal. 55.2. and when (as he saith) for the voice of his groaning his bones did cleave to his skinne, and that he was like a Pelican of the wildernesse, and like an Owle of the desert, and as a Sparrow alone upon the house toppe, Psalm. 102.5,6,7. and when his heart panting and his strength failing him, euen the light of his eyes, he roared for the very griefe of his heart, and he powred out his whole desire before the Lorde, by sobbing and sighing, rather then by anything else. Thus these most excellent seruantes of God, in their greatest agonies, were so farre from being able to pray unto God in any tollerable manner, that in their owne sence and feeling they did but roar and crie, sobbe and sigh, mourne and complaine, and that very confusedly, euen like the Crane, the Swallow, & the Owle,

so confused were they in themselues and full of disorder, and fallen into so many great infirmities at once: Therfore we may not iudge of our selues or others by any one such or fewe particular cases, least wee deceiue our selues: neither must wee then in this great vnsuitesse of ours be like unto the wicked, who give ouer all prayer because they are unfitte for it, but striue earnestly against this infirmitie of ours, and then pray vnto God that we might pray, vvhich if we will do, no doubt we shall finde his promise to be true in this, That euen then his Spirit shall teach us to pray; for as our Sauiour Christ comforteth his disciples in another case. Matt. 10. 19,20, that when they shoulde be brought before kings they shoulde not take thought what or how to speake for he would giue them in that houre what to say, because it was not they which should speake, but the spirite of the Father vvhich speaketh in them: euenso we shall finde when we are most unsuite to pray, if we will not yeede to it: there shall be a secrete inward working, whereby wee shall be stirred up to doe something, and there shalbe a labour of the heart, and an indeavour of the minde aspiring unto that which we may see me not to attaine unto, and there shall be many fighings, though fewe vwordes, many great desires, though fewe voices, yea there shalbe that which wee can not greatly conceiue of our selues, and every thing shall be unspeakable. For no doubt those men that we speake of before euen at those times when they could not tell, what and how to pray as of them-selues, yet the spirite helping them, they did pray, and there were at least vnspeakable fighes and grones stirred up in them, For it is said of Hezekiah that hee then turned his face to the wall and prayed to the Lorde and wept sore, 2. Kings 20. 2,3. and Dauid when as in his owne feeling hee did but roare and sigh: euen then he pouted out, &c, that very plentifullly his whole desire before the Lord, Psal. 38. and when he did but mourne and make a noise, it was counted a prayer before the Lord, Psal. 55.2. and when as he saith that his groanings were like the Pelicans, & the sparrows, or the shriekings of an owle, yet to shew that in them there was a worke of Gods spirite, that made them acceptable.

to him, he beginneth the Psalme thus : *O Lorde heare my pray-
ers and let my cry come unto thee.* So it is saide of the whole
Church of God in Egypt, Exod. 2.23.24. that when for the ex-
tremite of their bondage they could not pray unto God, yet
they cryed and sighed and mourned unto him. This then is a
most notable cōfōrt in all afflictions, that beleuuing in Christ
and pertaking of his spirit, it shall helpe vs in all our infirmities
so, that when we can not tell what or how to pray as we ought,
it shall teach us so to doe it, as wee may haue hope and com-
fort of being heard. For this is that which he addeth, that the
Lord which searcheth the heart, knoweth the meaning of his
owne spirit, for it maketh request to him for the Saintes accord-
ing to his will : for by knowing, he doth not only meane, that
he understandeth it, as he doth all other things, but he accep-
teth and alloweth it, and doth most willingly graunt such re-
questes, as though they were made in faire better liking to our
selues, and so is the word taken, Psalm. 1.6. *The Lord knoweth
therway of the righteous.* For, he heard the crie of the Israelites
when they did but sigh & moane, & deliuered them from the
bondage: he heard Hezekiah chattering in his prayer, & raised
him vp from death, & added 15. yeres more to his life: he heard
David roaring for the extremite of his paine, and forgaue the
punishment of his sinne : and he hath heard us many times in
our greatest need, when wee haue howled and cried, rather
then haue made any seded and well ordered prayer: yea, when
we haue rather sighed then spoken. For the Lord in this case
regardeth not so much the multitude of wordes, as hee loo-
keth to the meaning of his spirite, and graunteth that though
we speake never a worde. For euen as a father hauing a yong
Infant sicke of some sore disease, though the child can speake
never a worde, is ready to helpe it: and if it can speake, yet
being full of paine, can not call for things as it ought, yet if the
mother can but by any signes gesse at the meaning of it, shee
will accept as much of it as if it had spoken very plentifully: yea
though it should say one thing and meane another, she would
giue it according to the meaning of it. So the Lord that is filled
with the bowels of compassion towardes us in Christ, farre a-
boue

boue any father or mother though he delighteth to heare vs pray unto him, yet when as by the extremitie of our miseries, we are oppressed or distraughted, so that we can not in any orderly maner pray unto him as we ought, he alloweth of the sighes and sobbes that wee offer vp unto him, and graunteth not so much our words (which are none or fewe) as the meaning of his spirite which is plentifull in vs. Hereupon it commeth to passe that the Lord in his rich mercy imputeth not unto his servants the manifold rebellions of the flesh, or great complaints in their prayers, as not unto Job or to David who vvere full of them: because he hath respect vnto the meaning of his spirite in them: even as the father is not so much greeued or offended with the murmurings, impatience, and outcries of his poore sicke childe, as he by the least token geseth at the meaning of him, and taketh that in good part. What shall we then say to these things? is it true indeed that the Lord wil vouchsafe to looke vpon the lowe degree of his servants, and haue respect unto poore sinfull creatures, who when they are in their iust deserued miserie, and cuen then cannot pray vnto him one worde aright; and when they beginne to speake, and their tongue cleaueth unto the roote of their mouth, that he vwill then heare their sighes and their cries? yea undoubtedly, he that of his great mercie will not quench the smoaking flaxe, nor breake in sunder the bruised reede; will of the like mercie heare, not only the well ordered prayers of his Church, but even the very cryngs and roarings of his servants, though they be like the Pellicanes and the Owles: yea their mourning though they be like unto the Doues, yea when they say nothing, neither indeede can, their verie lobbies and sighes which come from the abundance of a troubled Spirite and can not be expressed: for he alloweth of the meaning of his spirit which worketh those things in them, and if they could, are willing thereby to persourne better seruice unto him. What can be more comfortable vnto vs then this? In all our necessities let us then with great boldnesse goe vnto the Lord by Christ, and though we cannot utter many wordes, yet let vs speake vnto him: for surely the acceptation of our praieres

consisteth not in the multitude or well placing of our wordes, but in the request of our hearts, and therefore if we can pray but two wordes, and say with the Publicane, *Lorde be mercifull unto me a sinner*: with the Apostles, *Lord increase my faulth*: or with the blind man, *O sonne of David haue mercie upon me*: or with the Theefe on the crosse, *Lorde remember me*: this shorte thing proceeding from the spirite in vs, and offered up in the mediation of Chrift Iesus and in the vertue of his prayers, shall be as well receiued of him when we can doe no otherwise, as if we had spent an whole houre in praier: and if we can not doe this, yet if we lift up our mindes unto God as *Hannah* did, who spake neuer a worde, and as *Nehemiah* did: yea if we doe but sigh after an unspeakeable manner, the Lorde will not refuse that. Ver. 28. *Allso we know that all things worke together, &c.* Wherein the Apostle proceeding to comfort us in afflictions ministreth this soueraigne medecine against the contagion thereof, namely that all affliction come to the beleueers not for their hurt, but for their singular good, seeing that they doe befall them not by fortune or chance but by the speciaall prouidence of God, & that for the same end; who as he hath chosen them for euerlasting, so in the same counsell of his, heordeined that they should be like unto his sōne, v. 29. &c therfore calleth them in time, justifieth them by faith, and so by the crosse bringeth them to eternall glory as he did his Sonne, ver. 30. & therfore concludeth that no affliction shall be able to hurt them, seeing the Lorde is with them in it, meaning thereby to doe them good, ver. 31. and that he is so, we may be assured of it, seeing that he spared not his owne Sonne but gaue him for us all to death, and therefore it can not be, but that with him hee should giue us all things also, vers. 32. Therfore when he saith, *All things*, whether it be as generally taken as it is spoken, namely that not onely prosperitie but aduersitie also: or it be restrained to his particular purpose, namely all afflictions of what kind soever: true it is, that his purpose is to shew, that all afflictions doe not onely not hinder the saluation of the godly, but doe greatly further it: which howsoever it conteineth an whole and entire matter by it selfe, yet being inferred upon

upon the former wordes: The Apostle seemeth therein to answer a secrete obiection which might arise in mens mindes from thence, namely, that it seemeth many times that the Lorde doeth not heare the prayers of the afflicted, because their afflictions be not onely not remooued according to their prayer, but sometimes increased contrary to their desire. Therefore wee must remember what hath beene alreadie spoken, how the Lorde in graunting our requestes, not so much looketh vnto the particular things wee desire, as to the meaning of his spirite, and graunteth that in turning the afflictions unto our singular good, whereas if they were remooued, it would be farre worse with us though we imagine to the contrarie: for as if one in a burning feuer should in the middest of his fitte aske colde water and his friend the Phisition should in steade of that giue him an wholesome medecine, shoulde in denying that particular thing deauaunded, graunt unto his generall meaning, which was that he might haue that, which might doe him most good, though now being distempered he was not able to iudge of it, but did take one thing for another: So whatsoeuer we aske in our distresse, our meaning must needs be, if it be ruled by Gods spirite, that we woulde haue that, which might procure our best good: therefore if the Lord turne our crosses to our good though we prayed for the cleane taking away of them, he fulfilleth both these promises at once. Thus when Paul prayed thrise that the messenger of Sathan might depart from him, the Lorde in giuing him his grace, that was sufficient for him, & making his power known in the Apostles weakenes, 2. Cor. 12. 8,9. did both satisfie the meaning of his spirite, & turne his crosse unto his singular good. But further touching this matter we are more generally to understand, that th' Apostle saith not only that the crosse shall turn to our good: but that this shalbe verefied of all the crosses that euer may come upon us be they never so strange, as sicknes, povertie, imprisonment, banishment, losse of husband, wife, childe, father & mother, name, or any thing els; which is to be marked least at any time we might be deceived, to think if it were some other afflictio, we could haue some good hope in it, but this is so

great, it toucheth vs so nearely, that we can not possibly see which way it should bring any good vnto vs. Which as the deuill is ready to perswade vs, and we too ready to yeeld unto his perswasion herein, so that wee might comfortably withstand it, we must consider, that this good commeth from affliction, not as though it were naturall and proper vnto it (for indeed it is otherwise) that of it selfe it maketh men worse, and driueth them from God, as the rod doeth the child from the mother; and this Satan aimeth at, as in Job when he said, If the Lord touched him he would curse him to the face: and so he prevaleth with the wicked, as with Pharaoh. But in the children of God his goodnesse ouercommeth the deuils malice, and the venome of the crose istaken away bythe vertue of the crose of Christ, whereby it is sanctified, so that contrary to the nature of it, it worketh good, The which that it might not seeme strange, much lesse unpossible to vs, we must remeber that euен men by their wisdome are able to make those things serue for the benefite of man which of them-selues would hurt him. For if the Phisitian thorough his skill can cure a man by taking away his blood and humours, by cutting and searng his flesh, which of themselues are hurtfull: if hee can by arte so temper that which is poyon, (as the vipers flesh) temper it, I say, with other wholesome things, and correct it with those that be cordiall, that of it, he will make a soveraigne Treacle, euен that which shall expell poyon, and so make that which could cause death to be a preseruer of life: Shall not the Lorde by his infinite wisedom, & almighty power, the Lord, I say, which bringeth lighte out of darknes, & good out of euill, & calleth the things that be not as though they were: shal not he be much more able by the most grieuous crosses that can befall us, worke the greatest good for vs that may be: so that when wee would hope for good by our afflictions, and so be comforted in them, wee are not so much to looke to the things themselues, how they are like to worke upon vs: as the promise which the Lorde hath made vnto us concerning this matter, and so to be sure that the Lord himselfe will work our good therby, because he hath

hath sayde it. This perswasion, no doubt, shoulde worke in vs
great patience in all our afflictions. For howe many grievous
things will the sick patient suffer at the hands of a Physition
or Chyrgion by lancing, searing, gorsyng, &c. when he is
perswaded that it will worke his good? but in deede here ly-
eth the point of the matter, and this is all in all, that the poore
afflicted soule knoweth not that the Lord by his affliction will
worke his good, and therefore is he so vnquiet, and euer com-
plaining; for give him this faith, and the feeling of it, and lay
vpon him whatsoeuer you will. Therefore let vs hearken to
that which the Apostle saith, that howsoeuer we, because of
our ignorance are vncertaine what will be the happy issue of
all our afflictions, yet he knoweth very wel that that shal worke
together our good, which he speakeþ confidently both as a
teacher of the Church, an Apostle, and as a man of experience,
and therefore we ought to give credit vnto him: euen as the
patient doth to the Physition, though him selfe had never ex-
perience of any such thing before; which especially we ought
to doe, because vnto his owne word he ioynerþ the testimoni-
e of many others saying, We know, meaning the rest of the
Apostles and ministers, & men of experience, that all of them
knowe it, and therefore this worde beeing confirmed by the
mouthes, not of two or three witnessis, but having so great a
cloud of witnessis for it, shoulde be receiued without all gayne-
saying. For it is all one as if the fearefull patient shoulde haue
not one, but a whole companie of Physitions saying vnto him,
that vndoubtedly this medicine is like to doe you good, wee
know the working of it well, and haue had great experience
of it in many, you neede not to feare it, take it vpon our credit:
this would much moue him: So, no doubt, this shoulde cor-
rect the too much feare, that is in vs, of beeing hurt by the
croſſe, that we haue so many excellent and famous mea very
skilfull therein, to speake so boldly vnto vs of the benefice
of it: euen those whome we are most readie to beleue in all
other things, why then shoulde we not doe so in this? but that
we might doe it rather, let vs a little consider in particulars
of the benefit of the croſſe, and though the Apostle saith

one

one great one here, which might be sufficient, yet before wee come to it, let vs see what other ends of it the Scripture affordeth vs. And first of all we shall finde it to be a speciall meane to draw vs from the too much loue of this world, that we might vs it as though we did not vs it: for when we haue all things at our will, we are wedded vnto this worlde, and thinke it best for vs alwaies to abide here, and though heauen be a thousand times heauenly, yet we desire it not so earnestly as we ought, but are stil groveling vpon the earth: but when by affliction we finde that there is no contentment in any thing here below, it may moue vs to despise them, and with more fervent desire to aspire at heauen, where is the fulnes of ioy and pleasure for euermore. For this cause the Patriarks suffered so many afflictions, to whom so many earthly things were promised; that they might not stay in them, but from them ascend vp into heauen which they were especially to looke for, as the Apostle faith, Heb. 11.9, 10. that Abraham, Isaak, and Izaakob heire of the promise, abode in the land of promise, as in a straunge countrey: for they looked for a citie whose builder and maker is God. Thus the Lord dealeth with many before their death, laying long and grieuous diseases vpon them, that they finding no rest in this world, might be willing to goe out of it, and to desire death most willingly, which before as most ougly, they did abhorre. So that as the mother by some vnpleasant thing weaneth the child from the brest, vpon which it would otherwise alwaies linger to the hurt of it, nowe when stronger meate is more fit for it: so the Lord weaneth vs by the trolley from the loue of this worlde, and thus turneth it vnto our good. Moreover by the same he bringeth vs to a more through re-pentance & sorrow for our finnes, & worketh that in vs therby which the word did not before, when we find by woful experience what great miseries they haue brought vs vnto: for if we would judge our selues, we should not be iudged of the Lord, but when wee are iudged, we are chastened of him, because we should not be condemned with the wicked world, 1. Cor. 11.31, 32. whereunto agree that Psal. 107.10. &c. that affliction humbleth men vnto true re-pentance before God, even

as we see it to be true in the Prodigal child, who by his great miserie came to repent him of his riotous life, Luk. 15.16. and the brethren of Ioseph, though we may presume of them, that they being brought vp in the house of there godly father, did secretly repēt there ill dealing towards Ioseph, yet many yeres after, about 20. or there about, when they were in aduerstie, the memorie of it renued it selfe afresh, and thereby they weare brought more seriously to judge them selues for it; so that in this respect, it is compared to fire that purgeth the gold, & consumeth the drosse of it; vnto a sytle that skowreth off the rust; vnto a purgation that expelleth corrupt humours from the body. Therefore even as the fire doth not hurt the gold, in consuming the drosse, and the sytle in taking away the rust, and the purgation in expelling ill humours: so afflictions causing vs to abhorre and leaue some sinne or other, which if we continued in, would destroy vs, may truly be said to worke our good. In the third place, it preserueth vs from many sinnes, which otherwise we should fall into, but that beeing vnder the hand of God, we are kept in more awe: and as Physicke serueth not onely to cure vs of the diseases we are fallen into, but to preserue vs from them in some tollerable health: so the croise both recovereth vs out of sinne, when we are fallen into it, and preventeth many, that otherwise might creepe vpon vs: so that as some sickly bodies are driven to diet them selues, and are in continual Physicke to prevent that which their corrupt estate would otherwise necessarily pull vpon them: so some are alwaies, or the greatest part of there liues in the dyet of affliction, not so much to bring them from grosse and grieuous sinnes which they are not yet fallen into, as to keepe them from falling, which the Lord knoweth they are readie to doe, in respect of their ages, callings, and places that they liue in. So that if the Lord deale with vs as with yntamed heysers, which are kept from straying out of there pastures with hedges and ditches; so he putteth thornes and briars in our waies, as Hoseah saith 2.6. that is, layeth affliction vpon vs, and so as it were stoppeth the way that we might not break forth by disobedience to our hurt, must we not needes say, that even this way as well as any other, the Lord

Lord workerth by affliction our singular good? and with the Prophet, Blessed is the man whome thou chastenest, O Lord, and teachest him in thy law, that thou maist give him rest from the daies of euill, while the pit is digged for the wicked. And Psal. 119. 67. 71. Before I was afflicted, I went astray, but now I keepe thy word: and, It is good for me that I haue beeene afflicted, that I may learne thy statutes. Besides all this, afflictions are called trialls, because that by them the Lorde tryeth what is in vs, not that he is ignorant of it, but because hec would haue thereby our selues and others throughly to knowe what is in vs, and in what measure, and what is both good and euill, which without the triall could not so well be knowne: which serueth for this ende, that if we haue receiued any good grace, we might be thankefull to God for it, if not, we might labour for it. Thus speaketh the Apostle Peter, 1. Epist. 1. 6. 7. Now for a seafon if neede require, ye are in heauiaxes through manifold tentations, that the triall of your faith beeing much more precious then gold that perisheth (though it be tried with fire) might be found vnto your praise, honour, and glorie, at the appearing of Iesus Christ. Where the Apostle saith, that if men by the fire will trie the gold to the ende that they might certenly know what is the value of it, and yet it is but a thing that perisheth, and therefore in no wise to be compared to faith and other graces of Gods spirite: then the Lord much more by affliction may make triall of them, to the ende that all men may see them to be so precious as they be. Thus was Abraham proued, Gen. 22. 1. when the Lord commaunded him to offer vp his onely sonne Isaak whome he loued, which he willingly obeyed, and by faith offered him vp, Hebr. 11. 17. so that the Lord saith, now it was knowne by good prooife that he feared the Lord, when for his sake he had not spared his onely sonne. Thus is it knowne who are they that haue receiued the seede of Gods word into good ground, and who into stony ground, even such as goe away in temptation: and so though they beleueed for a time, yet then shew that the word was not rooteed in them, Luk. 8. 13. and thus it is knowne who haue builded there houses vpon the rocke, and who vpon the sands

sands, who haue beeene onely hearers of the word, and who doers of the same. Euen such as when the rayne falleth, the floode comes, and the winde blowes, there houses stand or fal, that is, they that in affliction and temptation continue the same that they were before, or are vnlke vnto themselues; to be short, thus were the Israelites tried in the wildernes, where it appeared many waies what was in euery man, where some were murmurers, some fornicatours, some idolatours, some disobedient, and some faithfull, and all this by the seuerall afflictions and crosses that did befall them. Thus by the great afflictions that came vpon Iob at once, appeared what was in him, when in all that he sinned not with his inouth, but saide, The Lorde gaue, and the Lord hath taken away, blessed be the name of the Lord. And thus lastly by triall appeared the weakenes of Peter, who though he had made so large a confession of his faith before; yet at the voyce of a mayde, when he saw greater danger, sware and foresware with cursing and banning, denying Christ, euen that he never knew the man: therefore if it be good for vs not to be ignorant of our selues, and so not to be deceiued with an ouerweening of our selues; if it be good for any man to see his wants and weaknes, that he may be humbled and seeke to haue them healed, if it be good to know certenly that we haue receiued such and such graces, euen in that measure that we haue, that we might be thankefull to God and comforted in our selues: then seeing that affliction and the croffe bringeth forth all this at once, and by trial we finde what faith, hope, loue, patience, obedience, &c. is in vs, and what not, that whatsoeuer we seemed to be before to our selues, and others, yet now we know certenly that we are thus and thus, it can not be denied but that affliction worketh much good vnto vs, and we ought to say with the Apostle, that we knowe it to be so. VVhich we may much more confidently when we shall see (omitting to speake of many moe vses that the croffe hath) that last and greatest of all, that is spoken of ver. 29. Hetherto we haue scene that there is great vsse of affliction, and that it worketh much good, and that in every croffe besides the present bearing of it, the Lord offereth great commoditie vnto

vs and worketh it in vs thereby: so that as in all other thinges there is the present possession of them, and the vse of them, in so much that many haue great goods and yet not know howe to vse them; so many haue great and long crosses vpon them, yet labour not after the fruit of them. Thus seeing afflictions are common to the good and the bad, and both doe beare them, whether they will or no, yet the one must labour for the good whiche the Lord offereth to them thereby, which the other not once so much as looketh after: which no doubt when Gods children are some thing carelesse in, then he continueth his roddes vpon them, nay increaseth them, because his purpose is to doe them good: and so herein dealeth with them as a father(euen as he is) who spareth not the rodde, till his childe be thereby humbled, to the confession and amendment of his faulte, because his purpose is to doe him good, when as notwithstanding he letteþ his seruant goe, when he seeth that he will not profit by wordes or a fewe stripes, as not caring for him: so the Lord when he spareth the wicked in their sinnes, and reserueth them to further judgement, correcting his owne children againe and againe, sheweth that his purpose is to doe them good. Therefore let no man in the continuance of afflictions be too much discouraged, as though the Lord were continually angrie with him, or had a purpose to destroy him thereby, which he could doe in a moment at once, but let him thus reason with himselfe out of the word; Nowe I know assuredly that the Lord loueth me in deede, because he purposeth to doe me good by all things, euen by affliction, and therefore whereas I through the vntowardnes of my nature, haue not profited sufficiently by his former chaffisments, he sendeth a new fatherly correction, thereby to worke my further good, and whereas I through my crookednes and stubbornnes doe not yet profit by them, as he would haue me, therefore I see that in much mercie he continueth it, that so I might get good by it at the last: and herein the Lord dealeth like a wise & carefull Physitian, who purposing not so much to giue Physick vnto the sicke patient, as to cure him thereby, if the first medicine will doe it, there he leaues them; if not, he applieth one me-
dicine

dicine after an other, because he hath a diligent care of him: and if at any time he maketh any intermission, it is because of the patients weaknes, whome he would by that meanes to gather some strength, not that he meaneth to leaue him: so the Lord purposing, according to his word, by affliction to doe vs good, when by the fift crosse we profit not as we ought, then either he letteth it lie the longer vpon vs, or remouing it sendeth an other in steade of it, though not presently, because we could not beare it, yet afterwards when it seemeth best vnto him. Therefore the best thing for every man is, soone to profit vnder the crosse, that so it may be remoued, and not so much to labour for the remouing of it, as for the fruit of it, least it going away without profit, the Lord bring vpon vs some greater afterwards, seeing he is purposed thereby most assuredly to doe vs good. Moreover, by this we knowe that whereas euery man desireth that which is best for him, and yet most men erre in the particulars, desiring that which is most pleasant, profitable, honourable, &c. in this worlde; that in dede is best for vs at all times, whatsoever it be, which maketh most for the glorie of God in vs, our owne saluation, and the edifying of our brethren, which because the Lord worketh many times by afflictions, as wee haue heard, euen they then are best for a man: Euen as when a mans bodie is so distempered, and some member so putrified, then it is best for him to haue his bloode taken away from him, to be launced and seared, yea to haue a part cut off: therefore when any affliction or calamitie doth befall vs, let vs nor be discontented therewith, or be impatient, but submitting our iudgements & wills to the iudgements and will of God, let vs quietly indure, seeing the Lord giueth vs that, not which we fondly desire as the best, but which he knoweth to be, and is indeede the best. Now seeing it is so, what then I pray you is the cause why not only the wicked, but euen the godly, which ought to knowe this, and to beleue it, doe so grieuously complaine of there afflictions? as *David, Job, and the rest*, as though they should be hurt thereby, when as we haue seene they worke their good. and therefore are best for them: Truly it can not be denied, but that

men for the most part doe more complaine of their afflictions then they ought to doe , and doe not so comfortably bear them as they should : yet this hindereth not but that men should get good by their afflictions, and be also perswaded thereof, though they be full of complaints,whilst they are in the midſt of them : for who complaineth more then these two men , and yet who had more profit and got greater good of them then they ? for ſuch is our nature, that we muſt needs haue the feeling of afflictions , vnaſfe our heart were hard like yron or brasse, and ſo we were ſtocks and no men : but ſeeing it is otherwise that our hearts are ſoft and tender, it can not be but that every thing ſhould worke vpon vs, and we be moued according to the nature of it , to ioy, ſorrowe, loue, hatred, anger, and feare, and therefore tribulation muſt needs trouble vs, and affliction afflict, and the croſſe crucifie, and yet we may be perswaded that it is for our good, and looke for it from thence, euen as the ſick patient can not as he is man, but ſeele the launcing, and ſearing of his flesh, and ſo complaine of it with great griefe , yea cry out for the extremitie of paine, though he knoweth it to be beſt for him then , and therefore after a ſort doth moſt willingly ſuffer it . But many others are ſo full of complaints in their affliction , because they are not perswaded at that time , that the very thing is ſent for their ſpeciall good, and therefore ſuch are to meditate vpon that which we haue alreadie ſpoken concerning this matter.

In the latter part of this verſe when he ſaith, *to them that loue God*, as he thereby reſtrainth this generall promife, ſo he ſheweth to whome it appertaineth, namely to thofe that beleeue in Christ Iefus, and are ſanctified by his Spirite, for he in-treateth of the certaintie of the ſaluation of ſuch : nowe the true and faithfull beleeuers as he hath before diſcerned them from others by this fruite of faith, namely ſanctification, ſo he doth here by one part of it , which is loue, as in the Epiftle to the Galat. chap. 5. verſ. 6. ſo that vnder one kinde he comprehendeth all godlienesſe, but he taketh this thing rather then any other , as moſt fitte for his purpose, for ſpeaking of affliction, he ſaith, By this we ſhall trie our faith, if our loue vn-

to G O D continue euen then. For vwhereas the vvicked
vvill pretend to loue God in prosperitie, but in adverſitie they
fall unto hatred, yea unto plaine cursing and banning: he that
truly loueth God, loueth him not for his backe and bellie
alone, nor principally, but because he is goodnes it ſelſe, and
therefore to be loued. And herein the one bevvray their ſer-
vile nature, that like as ſervants loue not their maſters, if they
once beginne to correct them: and the other their liberall and
childiſh diſpoſition, whome no correction or ſtripes of the fa-
ther, can make to chaunge their loue to him, much leſſe drue
avvay from him. This is that which Satan knowing general-
ly to be in the nature of man, thought to haue found in Job,
though he vwas deceiued, vwhen he ſaid, Doerh Job loue or
feare God for nothing? haſt not thou bene an hedge round a-
bout him? but touch all that he hath, and ſee if he vwill not
blasphemē thee to thy face. Therefore if in affliction we ceaſe
not to loue God, and in loue to ſerve him, vve ſhall be ſure
that he vwil fulfill this promife to vs, of turning all things to our
good. Moreouer, ſeeing that the Apoſtles purpoſe is, to intreat
of patience in affliction, this no doubt, is moit fit for the pur-
poſe, namely the conſideration of the loue which vve ought to
beare unto God. For if that in worldly matters we vwill beare
many great things at the hands of them vvhom vve loue, as
the childe at the mother; the husband at the wife; and one
friend at another; then how much more ought vve to beare all
things at the hands of God, vvhom vve know ſo loueth vs
in Christ, and therefore vve ought ſo to loue him againe: and
no doubt would beare if there vvere that loue in us unto him,
which ought. When he addeth in the ſame verſe, (*Whiſh are
called of hiſ purpoſe*) as hee doeth further ſhewe to whome this
promife doeth appetaine, euen to ſuch, ſo he ſheveth the
cauſe of it, vvhich is not any vworthines of theirs, or right be-
having themſelues under the croſſe, as thereby deseruing it,
but the free loue of God, vvhery he before the beginning
purpoſed to doe them good, vvhich purpoſe of hiſ nothing can
alter, but he maketh all things to further it, euen afflictions
ſo that thus he declareth the certentie of this, for vwhat can
hinder

hinder the purpose of God? Nothing: and therefore afflictions can not hinder the good of his children, seeing that hee hath purposed to do them good, which purpose of his appeareth by their effectual calling, and therefore when he had purposed to saue them, he called them in time to the knowledge of it, and from thence it came that the worde was effectuall to them, when it was unprofitable vnto others. So the Lord continuing the same purpose of his towards them, it shall come to passe that though all other men should waxe worse and worse by their affliction, yet the Lorde would turne all theirs unto their good because he had purposed it. So that for the certentie of this hee leadeth them to the consideration of the purpose of God appearing in their calling, which being verie strange, and many things against it, yet nothing could hinder it because it was purposed. So by the crosse our good being ordained by the unchageable purpose of god, how many things soever may seeme to be against it within vs or without us, nothing shall be able euer to hinder it, but we shall alwaies finde this promise to be true: that all things shall worke together for the best to those that loue God, euen those that are called of his purpose. In the next verse when hee addeth; *For those whom he knew before, bee also predestinate to be made like to the image of his Sonne, that he might be the first borne among many brethren;* he declareth another most excellent end wherefore the Lorde layeth the crosse vpon his children, namely, that thereby they might be like unto Christ their eldest brother, as the Lorde hath ordaine, that all that are his should be: and thus especially it worketh our good, when it maketh us conformable to Christ: where he not onely saith, that afflictions doe befall us by the very speciall prouidence of God, and not by chance, but to what ende he sendeth them, namely that as Christ first suffered and then entred into glory, so all others going the same way might be like unto him, as he hath appointed that they shoulde, and therefore wee neede not to feare that the crosse should hinder us from our saluation, no more then it hindred Christ from glorie: nay, that wee ought in

in the middest of it, to haue sure hope, that in the ende vvee
shall be like unto Christ in glory, because vvee are like unto
him in the crosse.

Concerning the former, that no affliction commeth by for-
tune or by chaunce, but by the appointment of God, he not
only suffering it, but first ordaining it, and then laying it up-
on us with his owne handes, it containeth in it most notable
comfortes by it selfe, and is that vwhich the whole Scripture
beareth very plentiful witness unto: for seeing that wee be-
leeue that God made all things of nothing, therefore what-
soeuer are the meanes of any thing the Lorde is the doer of
it, for that they did that which they did by his speciaill pow-
er, seeing that without him they are nothing. Therefore the
seruants of God haue confessed, that the Lorde himselfe hath
brought all their troubles upon them, as Psalme 66. 10.
*Thou, O God, hast prooved, thou hast tried vs as silver is tri-
ed, thou hast brought vs into the snare, and lade a straite chaine
upon our loynes, thou hast caused men to ride over our heade.*
And Job vwhen all his goods were giuen into Satans hand,
who stirred vp the Sabbeans and the Chaldeans to spoile
him, yet hee saith, *The Lorde hath given, and hee hath ta-
ken it.* The deuils besought Christ not onely that hee vwould
suffer them, but that hee vwould sende them into the swine,
that they might goe into them, Mark. chap. 5. verf. 12. So
Matth.chap. 4.verf. 1. Christ is saide to be ledde by the spi-
rite into the vwildernes to be tempted of the deuill, to
shevve, that whatsoeuer did befall him there, the Lorde
sent him thither, and to that ende. And so hath hee taught
vs to pray, *Leade us not into temptation, vwhich is
more comfortable then to say, Suffer us not to be ledde:*
because therein vvee confesse, not onely that the Lord
beholdeth vs in all our troubles, but that hee, that is our
Father, and knowveth our strength, layeth them vpon us
vwith his ovne hande, and therefore vvee neede so much
the less to feare least vvee should be ouer-laden. The
conside-

consideration of this should not onely make us patient in all afflictions, but to looke for some good from them, seeing that he which hath promised to worke our good by them, doeth lay them upon us himselfe: this no doubt vvas that, that stayed the olde man Hely vwhen hee hearde that message from the Lorde by Samuell, vwhich otherwyse might haue bene more vncomfortable vnto him, as appeareth by his vwordes, 1. Sam. 3. 18. It is the Lorde let him doe vwhat seemeth him good. For this is all one, as if the fiske patient should haue a Phisitian to deale vwith him, that vvere his brother, his father, or his friende, vwho shoulde not onely prescribe the medecine, but make it and minister it himselfe, of vvhose fidelite and care tovwardes him, because he doubteth not one vvhilte, it might make him most vwilling to receiuers it, though verie bitter and unpleasant, and to hope for some good from it. Thus our Sauiour Christ speakeith, Ioh. 18. 11. *Shall I not drinke of the cuppe vwhich my Father hath' ginen me?* speaking of his sufferings. To shew us, vwhensoever any croffe doeth befall us, it is the cuppe vwhich God our Father in vifedome and mercie hath mingled for vs; and therefore vve shoulde not feare any hurt by drinking of it, but rather hope that it should vworke our good, as he hath promised. If vwhen the childe hath offendid his father, he shoulde say to his seruant in his anger, Take him out of my sight and punish him, it would be more grievous then if he should take correction of him himselfe: so it may minister unto us some comfort that in afflictions vve knowe that vve are under our fathers hand, and that he hath not deliuered us unto any other, to be tormented. If one that were blind shoulde be suddenly taken, & cauied to some punishment, he knew not by vvhom he might greatly feare, vwhat would be the ende or measure of it. Or if one shoulde be dealt withall as is the manner of the Spanish Inquisitours, to put the poore soule in the greater feare, if he shoulde haue a tormentour sent unto him verry ougly disguised, who shoulde cary him into a darke place, he knew not whether, that might increase the griefe of his affliction the more, but if vwhen he were in the middest of it, he shoulde heare the voice

vnto us, because vvee looke not up unto him that sendeth it, and vvee are so blinde, that wee consider not vho striketh us, yet vwhen wee heare out of the Worde, the voice of our Father speaking unto us, and telling us that it is hee that dealeth vwith us, hovve straunge and deformed soever the tormentour may seeme to be, let vs not be too much discouraged, because that euen vwhen hee striketh us, the bovvels of compassion in him doe yearme upon us more then in a mother towrdes her children, and hee seeketh thereby to doe us good. Thus wee see that all afflictions are ordained and sent of God, and that the saluation of the Church, and every member of it is ioyned with bearing the crosse, so that vvee are not to looke to be freed from it, unlesse vvee will pervert this order establisched by Gods decree, neither neede vvee to feare it vwhen as the Lorde that hath determined to saue us, hath appointed also this vway and meanes to saue us, and vwhen his decree of sauing cannot be feuered from his decree of exercising vs under the crosse. Which that vvee might not looke to be freed from, or feare least it should hinder us in our saluation, the Apostle telleth us wherfore the Lorde hath thus decreed of the whole Church, euen that seeing his owne Sonne Chist Iesu came no other way but this unto glorie, hee beeing the eldest brother in the house of God, All other by their practise might yelde unto his soveraigntie, when they will not refuse to goe that way to their inheritance, which hee went before though never so grieuous, euen through many afflictions. So that euen as a noble man will haue all his servants to weare one liverie, that they might be knowen: so the Lorde would haue all his children knownen by one badge: the badge that he put upon his eldest sonne Christ was the crosse, therefore none of us the younger breethren must refuse it. For as in a familie, great is the priuiledge of the eldest brother, and none must looke to goe beyonde him, nay euery one can not be like unto him, and if any might come to as great

an inheritance, as hee by doing those things which he did before them, they might not refuse the condition, unlesse they woulde preferre them-selues before him. So seeing it hath pleased the Lorde to consecrate the prince of our peace through affliction, Hebr. cap. 2. vers. 10. and hee came vnto glorie no other way then this, vve must thinke it good for us to goe the same way, that we might be like unto him, and so by our practise, shewe that wee acknowledge him to be the prince of our peace, and our eldest brother. Then euen as hee is the chiefe and principall in the common wealth, in the Church, in a private familie, and in any place, that all desire to be like unto, so vwhen vvee are contented to be like unto Christ in any thing, euen in the crosse, then shall wee declare that vvee holde him to be the chiefe and principall, and as it is saide here, *the first begotten among many brethren.* For indeede howsoeuer there is great difference betwenee the heade and the rest of the members, yet there is a certaine conformitie betwenee the members of the same bodie and the heade, and all of them are inferiour vnto it. so howsoeuer there is no comparison betwixt Christ and us, yet vvee must be like him in this, that we must not be aboue him, and therefore not to refuse any condition, that he hath undergone before, unlesse vvee would preposterously preferre our selues the members before him our heade: vvhich were to darken the glorie of him, that is the first borne, and to staine the honour of him that is the prince of our peace. For what a disorder were it, if the subiects would refuse to doe that which the Prince had done before? and if the younger brethren shoulde thinke much to bee brought up that way that the heire hath beene before? euen so when vvee shall refuse to beare the crosse vvhich our Saviour Christ by the appointment of his Father hath borne in greater measure then wee shall or can, it is nothing else but to liste up our selues aboue him, and to say that

that wee will not be conformable unto him ~~as~~ to our Prince or eldest brother. And what a thing were this, that wee beeing worse then dust and ashes, shoulde desire to be spared aboue the onely Sonne of God, and should so loue our selues, that the estate of Christ Iesus should seeme to be vnicete for vs, and when he was in all sufferings and afflictions brought vnto glorie, wee shoulde dreame of a more readie way, and thinke to come to it some other way wee knowe not what? Therefore let this comfort us in all trouble and aduersitie, that wee can never be pressed so lowe with it, but that Christ Iesus hath beeene deeper plunged in it before, so that the more trouble and aduersitie wee suffer, the more are wee like unto him: yea, if it were possible for us to goe dovvne into hell, and to suffer all torments of a desperate man in soule and bodie, even in them wee shoulde be most like unto Christ in his great agonies and bloody sweates, yea in his crosse when hee cryed out vwith a lovyde voice, *My God, my God, vwhy hast thou forsaken mee?* But if al this doe not satisfie us, and wee further demaund vwhy the Lorde shoulde appoint so harde a vway for us vnto heauen, and ordaine that by the straight way and narrow gate, wee shoulde enter into life, and shoulde vvisch that hee had appointed some easier way then this: First of all wee must not prescribe the Lorde any thing in the matter of our saluation, but thinke our selues happy, that wee are saued any way, yea if wee went to heauen by hell: and secondarilie when wee are come thither, wee shall finde the ioyes so farre surpasseth all troubles and aduersities vwhatsoeuer that wee haue suffered both in greatness and continuance, that wee shall never repent vs of the hardnesse of the way, no more then it did Ioseph, that bee first induring the prisone was afterwardes made ruler in Egypt: or Iacob that he came to inherite his fathers blessing at the last, by a long exile & tedious bondage: or the Israelites,

that by passing through a forlorne wildernes fourtie yeeres,
they came to the lande of promise in the ende. Or
Dauid that he came to the kingdome of Israel
by suffering so many things under
Saule as he did.

Nicholas Bownde.



A treatise



A Treatise of a contented minde.

Num. 11. From the 4. vers. Moses setteth downe the most
hainous sinne of the people, which grieved him so, that he
complaineth of it unto the Lord, vers. 11. who gaue him
this answer concerning this matter, vers. 18. the execu-
tion of which is described, vers. 31.

Her sinne was this, that they were not contented with that most blessed estate that the Lord had placed them in; which, howsoeuer it may seeme to be but a small thing, yet if we measure it by the punishment that came vpon them for it, we must needes confess it to be great. For if the iustice of men doth punish men but according to the qualitie of the fault, the Lord doing it a great deale more, it can not be but a great sinne that pulled so great a punishment vpon them. And in deede seeing that we beleue that the Lord doth gouerne the whole world, in wisdome and mercie, deuiding vnto every one that portion which he knoweth to be most conuenient for them, looke how much we are discontented with our estate, so much doe we detract from the wise and mercifull prouidence of God. Now this sinne of theirs was somuch the more grieuous, by howe much more their estate was so good as it was, and therefore had so many causes to be contented therewith. For besides that, they were deliuerner from the cruell bondage of Egypt, they had many singular testimonies of Gods fauour, both for this life and the life to come, and therefore the Prophet Dauid, Psal. 78. 12. doth thus set forth the indignitie of their sinne,

finne ; declaring howe many benefits of God they did enjoy, when they begunne thus to murmur. And if we doe but consider the manifold publique benefits in the Church and common-wealth, as the word of God, this long peace vnder so gratiouse a gouernment, with so great plentie and freedome from so many plagues, whereby all these are so much the more comfortable vnto vs, besides the priuate commodities which euery one of vs may particularly remember in daungers escaped, in good things receiued vpon soule and bodie, for this life and the lifeto come in our owne persons, and such as appertaine vnto vs, we must needs acknowledge that there is great cause why euery one of vs should be contented with our estates, and that our finne in murmuringe at any time should be very great. But yet we must come vnto that whereof the Apostle speaketh, Phil.4.11. I haue learned in what souuer estate I am therewith to be contented.

Nowe that we might the better see into the finne of this people to avoid it, we must marke by what steppes they came vnto the height of it. First of all they did lesse esteeme of that pleasant foode, then they should, and did not see it to be so excellent & conuenient for them as it was: for they speake of it very contemptuously, saying, There is nothing but this *Man*; when as it was not onely able to nourish them, but was as pleasant as holesome, for it had the tast of pure oyle, and sweete honie, besides it beeing giuen them daily, they might see in it the speciaill prouidence of God towards them in feeding them from hand to mouth as it were: so that this should haue beene vnto them in stead of all dainties in the world, if they could haue seene it, but as though all this were nothing, they say, There is nothing but this *Ma*. Therfore we must heed take least at any time we doe denie or lesson the benefits of God, but labour to see them all, and acknowledge them to be so great as they be, hat so in respect of them wee may confess our estate to be so good as it is, and therewithall to be contented. And euen then, when we begin to mislike any thing, because it is not such as we wish it were, then we must also remember how otherwise it may be commodious vnto vs, & what great vse we may haue

of

haue of it, and so beholding the goodnes of God towards vs in it, to rest with thankefulness well contented therewith.

But they, giuing place to the devill, & their own corruption in this, from hence it came to passe, that they preferred any other food which they had not, before that excellēt meat which they had: & in deede thus *Satan* dealeth with men, whē he hath brought the to a misliking of that which they should not, then he wil offer the many other things, & perswade the to like of any rather then of it. And this is to be marked so much the rather because they esteeme onyons, leekes, & such like, & fish, not of the daintiest, but such as the poorest were woorst to be fed withall, before this most holosome & pleasant meat, and so are contented to chāge for the worse. And they were somuch the more wicked in all this, because they say they had the other food for nothing, though in deede they had not, for they being ysed as cruelly as might be, were no doubt constrained to pay for every thing to the vttermost, but they meane, they had these base & comon things for a small price: yet they might haue truly saide of the *Man*, that they had that for nothing, even for the gathering. But now in a murmuting spirit, they had rather giue some thing for the worse, then enjoy the best for nothing, & would not onely change for the worse, but also giue somthing for the exchange: & thus had an imagination that it shold be meruelous well with the, if they were any otherwise then they were yea thought were much worse. Therefore wee must endeavour to profit by our present estate, & to serue God in it, neuer imagining that if it were any otherwise with vs, we shold be very well, & we would doe great matters, when in the meane seaso[n] we cannot keepe a tollerable course in that cōdition we be presently in. But whether God blesseth vs we must be thākful & rightly use it: or whether he chastiseth vs, we must be hūble & profit by it: & be assured that it is a meere illusion of the devill to be perswaded that if we were otherwise, the we would be a great deale better, whē as now we cannot be as we shold: for if we haue no power ouer owne will in time present, what hope is there we shold haue it in time to come, vnlesse yе presently labour for it? And if they could haue serued God with

Man,

Man, then there had bin hope, that if that they had bin drived to onions and leekes, they should haue done there duties then also: as he that serueth God in a single life, may hope to serue him also in mariage: he that doth it in one estate, may hope to doe it in an other. But they that ignorantly dreame, that if this were not their estate, let befall then what will, they hope to do well ynough, or let this crosse be remooued, and let any other be laid vpon them, and they will beare it, and let their estate be but any waies changed, and they will indure it: they shal finde it farre otherwise by experiance, euen as this people, who notwithstanding well their owne condition, when they were fedde with *Man*, after when the Lord gaue them not common meate but quaires, they were ten times worse then they were before.

The deuill doth not here leaue them, but draweth them on further, and they following the corruption of their own hearts doe not here stay, but beeing once perswaded, contrarie to all reason, that to be fedde with onions were better for them then with *Man*, doe as men void of all reason, so vnsatiably desire them, like vnto bruit beastes, as they will not be quieted, till they haue their greedie desires satisfied: for they say their soule is dried away, vers. 6. As indeede this is the nature of any immoderate affection, that it worketh vpon the bodie to the hurting and consuming of it, especially a linging and vntreasonable desire. So that there fault was not only in that they desired that which they should not, but most of all, that they had no gouernment of their affections to stay them, but did let them range so inordinately. But here if we demaund, whether it be simply vnlawfull for a man to desire any thing that hee wanteth, and to wish that his estate were bettered; or whether he must alwaies remaine in one estate: I answere, it is lawfull for vs to desire and pray for as many things as we want, and God hath promised, but in that maner that he hath promised them. Therefore whereas he hath first of all promised vs the forgiuenes of our sinnes, his fauour and euerlasting life, and these be the greatest thinges in the worlde, wee may, nay wee ought to desire our owne saluation, and all the meanes of it, both first of all, and with the greatest desire that may be; and here

here we neede not to feare any excesse. For we must hunger and thirst after the rightheousnes of Christ Iesuſ, Matt. 5. 6. and as newe borne babes, desire the ſincere milke of the worde, euen ſo earnestly as they doe desire thier mothers milke, 1. Pet. 2. 2. Wee muſt desire the publike aſſemblyes of Gods people, euen as the hart deſireth the water brookes, in the heate of ſummer, when he is chafed, Psal. 42. 1. And we muſt long to be preſent at Gods ſeruice, euen to our fainting, which is the propertie of longing, Psal. 84. 2. And it were a ſinne not to haue these great affections in vs vnto them. But all outward things as they be promiſed vnto vs, euen as they ſhall further vs in theſe things, and make vs more fit to gloriſie Gods holy name; and in the ſecond place, ſo we muſt deſire them, but to theſe endes eſpecially, and all our affections vnto them muſt be in a ſecond degree, neither aboue nor e-quaſſ with the former. Therefore firſt of all, we muſt deſire them as it is the will of God to beſtow vpon vs, and as he in his wiſedome doth better knowe then our ſelues, what will make vs moſt fit to ſerue him: which will of his is firſt reuealed vnto vs in his word, in that the things be honest and lawfull in their owne nature, in ſo much that we may neuer deſire any vnlawfull thing, for it is not his will to giue vs that: Se-condly in all outward things that be lawfull (for we ſpeake of them) I ſhall know whether it be the will of God to beſtowe this vpon me or no, or whether as it is good in it owne nature, ſo he ſeeth it to be good for me now by the ordinarie meaneſ he giueth me to bring it to paſſe, and by blessing of the meaneſ: for ordinarilie he worketh by meaneſ, in ſo much that if I deſire a thing, and he denie me all meaneſ to compaſſe it, or ma-keſ not the meaneſ to proſper with me, then I am auſſured it is not the will and pleaſure of almighty God to beſtow it vpon me, yet it is not the time, this is not the place or meaneſ whereby he will beſtow it vpon me: here I muſt ſtay my deſire, but when I ſee the Lord both to offer and bleſſe the meaneſ, whereby I concludē it his will, that it ſhould be ſo, or whiſt I ſee it, and ſo am in no doubt of it, I muſt take heede that my deſire or my affection vnto it be not ouer great,

and that I be not like the people in consuming and pining away with the desire of it: and as Ahab and Ammon were sicke of their vnlawfull desires, we must take heede of these vnlawfull desires so much the more carefully, because they alwaies bring with them the abuse of the things we desire. For as the people did inordinately desire any foode saue *Man*, so when they had it, they glorted themselves therewith, as Psal. 78. 29. So they did eat, & were filled, for he gaue them their desire, they were not turned from their lust, but the meate was yet in their mouthes, when the wrath of God came vpon them: Where he noteth their behaviour, that they did not onely eat, but stuffed themselves till they were full, and they satisfied their lust and like bruit beasts, as their perswasion of the things was unreasonable, so their affection to them was intemperate, and the vse of them vnlawfull. And this must needes follow it, for besides that our owne affections, if they be not ruled by Gods spirit, are headie and strong, and readie to blinde our vnderstanding, it is the iust iudgement of God vpon vs in punishing our vnlawfull desires, to suffer vs to fall into the abuse of the things. Therefore as we must alwaies desire the things here belowe but in that measure that we should, so we must pray vnto God that together with them he would teach vs the right vse of them; & we must not imagine that if we had them, we should be happy and blessed, but pray the Lord that we may haue them with his fauour and blessing, and that by abusing of them we never offend his maiestie. This we finde to be true in all the commodities of this life by experience, he that ambitiously seeketh honour, is proud when he hath it, and knoweth not howe to vse it: the couetous man as he careth not how he comes by his riches, so he cannot tell how to spend them: the voluptuous man, as his desire is vsatiable, so in his pleasure he obserueth no circumstances of time, place, person, or end, but onely satisfieth his lust. Therefore though to haue these outward benefits be a singular blessing of God, yet lightly to vse them is a speciall grace proper to his children that aske it of him.

And the abuse of things is so much the more carefully to be looked vnto, because the Lord though he satisfied their vsatiable

satisfie desire to the full, Num. 11.19,20. yet for all that, and for the abule that followed vpon it, he sent a most grievous plague among them, v. 33. And in deede these two as they be most vsually ioyned together, so the Lord doth many waies punish them: for as concerning our inordinate desires, euen that is the thing many times that hindreth vs from obtaining the desires: for though in all heauenly things the more earnestly wee desire the, the sooner we haue the, yet in earthly things this onely hindreth vs frō the, or at least wise causeth the to be deferred, that we haue the not so soone as otherwise we might: whereby the Lord correcteth our desires, & teacheth vs more earnestly to desire heauenly things: or els if the Lord do giue vs the things that we thus desire, together with it he sendeth some grievous affliction, as vpon this people here. And afterwardes the same people, when they would needes haue a King, & could not be dissuaded to the contrarie, the Lord gaue them one in his wrath, but it was a cruell *Saul*. And there is great reason of this in all things: for besides that the desire it selfe is worthie to be punished, vnreasonable desires many times doe make vs to vse vn-lawfull meanes to haue them satisfied, both which when they be ioyned with the abuse of the thing, must needes prouoke the Lord so much the more grievously against vs.

The chiefest cause of all this, was their incredulitie, Psal. 78. 22. they did not beleue that the Lord had a fatherly care of them, & sought in all things to do them good, euen as he knew what was commodious for them: which was so much the greater a sinne in them, by how much the Lord had so many waies testified his great loue to them, not onely by his word, but by his workes, v. 23. where he beginneth to reckon vp so many benefits of his bestowed vpon them. Therefore that we might auoide all these sinnes, we must labour first of all to beleue the forgiuenes of our sinnes by Christ Iesus, and that we are receiued into Gods fauour by the imputation of his righteousnes: then we must be perswaded of his fatherly prouidence watching ouer vs for good, and that he hauing giuen his sonne Christ Iesus vnto vs, will with him giue vs all things needefull for vs, and that there beeing a kingdome prouided for vs in

S. 2 heauen,

heauen, much more are wee heyres of this worlde: which faith that wee might be confirmed and strengthened in, we must not onely barely acquaint our selues with the promises of the worde, wherein hee testified and shewed all these thinges vnto vs, but also marke his fatherly dealing with vs from time to time, wherein he hath confirmed the truth of these promises vnto vs.

Moreouer, concerning this matter, this is an especiall meanes to bring vs to a contented minde, if in worldly things we never propound too high an estate to our selues, neither looke for great matters of this life, but set a meane condition before our eyes as Iacob did, Gen. chap. 28. 20. If God will be with me, and keepe me in this iourney which I goe, and will giue me bread to eate, and clothes to put on, so that I come againe to my fathers house in safetie, &c. with words proceeding from the trueth of his heart, not purposing to dissemble with God, did declare a maruelous contented minde, if we consider who it was that spake it. First of all, the graund-childe of that mightie Abraham, who was able to reskewe his kinsman Lot with three hundred and eightene souldiers borne and brought vp in his house, Gen. chap. 14. vers. 14. and who was so rich, that the land in which he sojourned was not able to beare them, cap. 13.6. Then he was the onely heyre of that rich Isaak, who dwelling in Gerar, sowed and found by estimation an hundred fold, and was exceeding rich, cap. 26. 12,13. and was so blessed, that the king of the land was afraid of him, v.28. Thirdly it was he, who was so blessed in all earthly and heauenly things by his father in the chap. going before, and was confirmed in the same againe in this very chap. v.1.3. and last of all, was established in the faith of it by the Lord himselfe, v.17. After all so many and great things, which might haue made him looke a loft, what a minde had he that desireth but meate and drinke, and clothes? especially in so long a time of absence from his friends, for he knewe well the caute of his owne departure, euen the cruel rage of his brother, which could not be appeased, but in a long time. And this is so much the more worthie to be considered, if we reade the text, as soime of the

the learned translatours doc, namely when the Lorde shall
haue bene with me, & shall haue kept me in this way, by the
which I am to goe, and shall haue giuen me bread to eate, and
clothes to put on: and to be shott, when the Lord shall haue
bin my God, then this heape of stones, which I haue set up for
a pillar, shalbe Gods house, &c. wherein as hee doth not tie
Gods favour to the abundance of these outward things, but
confesseth that he may be mercifull unto him, yea in a meane
estate, so this mercie of God he desiring aboue all, is conten-
ted that the Lord shal shew it unto him which way it plea-
seth him, if it be but in meate and drinke, and clothes. So our
Sauiour Christ hath taught us to pray for our dailie bread, by
which though he meane all things needesfull for this life, yet in
naming bread, he sheweth us what meane things we should
ooke for: whereunto agreeeth the prayer of the wise man
Proverb. 30.9. Giue me not pouertie nor riches, feed me with
food conuenient for me: and the exhortation of the Apostle,
1. Timoth.6.8. When we haue foode and rayment, let us be
contented therewith: which that we might so much the more
earnestly labour to attaine unto, let us consider how God
hath alvayes blessed them, that haue looked for small mat-
ters, and punished them that haue had aspiring mindes, refi-
sting the proud, and giuing grace to the humble. Dauid when
hee was accused of treason against the king, truly protesteth
of himselfe Psalme 131. *Lorde, mine heart is not haue tie, nei-
ther are mine eyes loftie, neither haue I walkid in great matters,
which are to high for me.* And when Saul in pollicie offered
his daughter unto him to be his wife, that by that meanes he
might be destroyed of the Philistines, he answered, *What
am I, that I should be sonne in law to the king?* 1. Sam. 18.18. and
when it was further urged upon him, he said, *Seemeth it a small
thing unto you to be the kings son in law?* v. 23. yet afterwards God
made him King. But Adoniah & Absolon both of them after-
wards aspiring unto the kingdom, by the punishments which
God brought upon them, were made spectacles of so great ambi-
tion to the posteritie. Mordecai in time of the captivitie having
well

well deserved of the king, Heft. 2.22, sought not ambitiously to preferre himselfe, but serving still faithfully in his former estate was highly aduanced at the last cap.6. Contrariwise Haman swelling with pride like a toade, as it appeareth in many places of that story, was at the last brought to that great shame & confusion, which deservedly fell upon him. And that we might in all persons consider the truth of this we shall find that if they haue no other punishment of God upō them, yet they haue this, which is no small one, restles minds & unquiet spirits. For besides that, the mind of man is insatiable, & there is no worldly thing so great, but mans desire is greater, & therfore when he hath this & that, still he desires more, & is not satisfied: we must remember that great things are very rare, & hard to be attained unto, & therfore we like to misse of them: and so the mind must needs still be unquiet. So the other, if they haue no other blessing yet they shall haue this, quiet spirits, & contented minds, which is an especiall grace: For besides that, smal & meane things are especially promised of God, and are most common in the world, & therefore most like to be attained unto, and so the desire soonest satisfied: the blessing of God also is upon such, which quieteth their mindes, and is unto them instead of all things which they want.

Last of all concerning this matter, when we haue through the blessing of God attained unto great things, we must make this account of them, that there is no certentie in them, for wee may loose them all in a moment. Iacob had experiance of this, Gen.32.7, who being commanded of God to returne into his country, & was in the way confirmed in the providence of God ouer himself in that iourney, ver.1. & came laden homewards with so great abundance, as is noted in that chap. vnderstādeth of the sudden, contrary to his expectation, that Esau commeth against him with 400. men, who remebring his former threatenings when he departed frō him, & now considering his great power & maier of coming towards him, is suddenly stricken into a great feare of losing his life & al that he had: & though it pleased the Lord to deale more mercifully with him, yet by the prouidence of God he greatly feared it, by which he was taught

taught, not to place his chieffest contentation in this great abundance, but in the fauour of God, which before he most of all desired: which, as he injoyed when he had none of all these things, so it might continue with him when all they should be lost. Therfore we must not say, Oh if I had this or that, &c. I should be well, and then I would be contented: for what if I had it? how soone may I loose it againe? then how quickly shall I be discontented? Therefore are they called uncerter riches. 1. Tim. 6, which is true of all worldly commodities & pleasures. And the whole scripture, besides daily experiee teacheth, how great uncertertie there is in the injoying of husbād, wife, chil- dren, parents, friends, goods, houses, lands, libertie, life, or any thing else: onely the fauour of God in Christ Iesu is certaine, & his promises of the forgiuenes of sinnes and euerlasting life are irrevocable: for as all of them be Yea & Amen in Christ Iesu, so he is to day and yesterday, and the same for euer: ther- fore if in all times and estates, we would be well contented, we must onely make a certen account of that: so that whether we enioy any thing, we must more account of the fauour of God appearing unto us in it, then of the thing it selfe: or whether the Lord denie us the thing we desire, it must be sufficient unto vs, that he hath received us into his fauour, or whether hee taketh the thing away from us againe, yet this contenteth us, that he turneth not his louing countenance from us: which if we could come unto, then no doubt many times we shoulde enioy things longer then we doe: for this is the next way to keepe all things still, so to hold them, as being contented to give them to the Lorde, when soever it shall please him to take them from us. Besides it maketh the minde contented whe- ther we haue them, or we haue them not, when we alwaies c- steeeme them but as things uncerter.

Nicholas Bownde.

F I N I S.

WHOSOEVER IS DESIROVS TO LEARNE AND REMEMBER THE
word of God that he might live according to it, let him consider that which is
written in the Psalme 119. part. 2.

THE TEXT.

1 Wherwith shall a yong
man cleanse his wayer?
In taking heed thereto
according to thy word.

2 With my whole heare
baue I sought thee, let
me not wander from
thy commandementis.

3 I haue bid thy promise
in my heart, that I
might not sinne against
thee.

4 Blessed art thou, O
Lord, teach me thy sa-
ties,

5 Wish my lippes haue I
declared all the judge-
ments of thy mouth,

6 I haue had as great de-
light in the way of thy
testimonies, as in all
riches.

7 I will meditate in thy
precepts, and consider
thy wayer.

8 I will delight in thy bla-
tutes; and I will not
forget thy word.

THE PARAPHRASIS.

1 First of all be perswaded, that the word of God is onely
that rule, whereby the whole life of every man, & that in
euer thing must be ordered, euen the life of a yong man,
who hath most reasons for him selfe, why he should be
excused, as he is most disordered.

2 Then upon this perswasion give your selfe unfaidely to
the reading and hearing of Gods word, as to the meanes
which God hath appointed to teach you: & pray to God
in the carefull use of those meanes for his holy spirite, that
therby you might come to the true understanding of his
word.

3 That which you haue thus learned, let it not swim aloft
in your braine, but let it be deeply settled & hidden in your
heart as a treasure, labouring to frame al your affections
unto it, that so you may haue it in a readinesse, whensoe-
ver you shall occupie it, otherwise though you know ne-
uer so much it will not keep you frō sinning against God.
4 You thus profiting give thank vnto god alwaies for that
which you learne, because be it neuer so little, it is more
then many in the world do knowe, yet content not your
selfe with it, as though you had sufficient, but pray unto
him to be further enlightened; because it is lesse then
many others doe, and you your selfe should knowe.

5 But aboue all be carefull to talke of that unto others,
which you doe daily learne your selfe, and out of the a-
bundance of your heart let your mouth speake, for by
teaching others you shall learne your selfe.

6 That you might do all these things, labour to haue ioy in
the worde, and in all the exercises of it, more then in any
worldly thing, and be occupied about those things with
greatest delight: for in whatsoeuer we take greatest plea-
sure, that will sticke fastest by us.

7 Last of all, meditate and consider of that with your selfe,
which you haue learned, and muse upon it alone, not
contenting your selfe with the generall rules, but labou-
ring in your conscience to make the use of them profit-
able to your owne selfe in the particular practise thereof.

8 Thus doing all these things carefullly, you shalbe sure ne-
uer to forget that which you learne: though you doe not
remember every thing, yet God will by his spirite call so
much into your remembrance as is needfull for you to
know, and then especially when you haue most neede of
it, as in the houre of your death, & the day of temptation:
but as you faile in all, or any one of these, so may you
faile to faile in the truch of this promise.

A good helpe for an ill memorie.

N.B.

